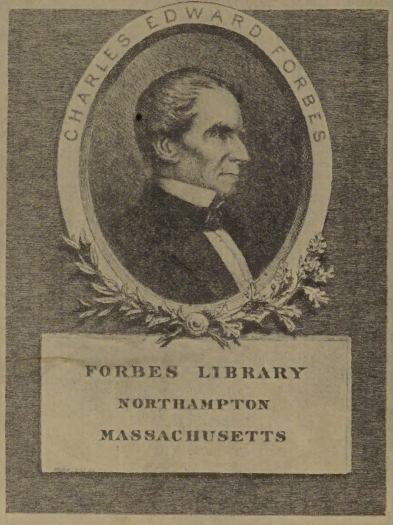

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W. H. Mitchell

Sylvester Judd,
July 1. 1857.

Ralph Waldo Emerson, delivered an address in Boston in May or June 1857, and his "muse was full of sadness in his prophetic utterances", and in his review of "the most salient features of American civilization all were found wanting in his ideal scale". "A Stranger in Boston", doubtless an Englishman, gives some account of the address, & some comments respecting it.

One would infer from the address, that the revolutionary struggle was a failure; the declaration of Independence a failure; free states, liberty a failure; common schools education a failure; the alpha and omega of American civilization a failure. Mammon overtops all other voices. Machinery rules omnipotent. The higher, inner life, is crushed out. Cotton, corn, cattle and the like have triumphed over humanity, religion and freedom. Sermons, lectures are bombastically puffed in the papers, but is all shallow lip-service. America talks of liberal institutions; of things spiritual, intellectual & religious, but it is all talk. Brute force is the real God, as is seen in the supremacy of the strong prostrate man politically, and the strong rich man socially — non kind to their families & generous to their friends, but destitute of sympathies with humanity, destitute of magnanimous sentiments, destitute of elements which make freemen, and full of elements, which make serfs.

Woman catches the malaria; and by such a state of society are engrafted upon her, mere miserable personal quibbles, small gossips, mere selfish, egotistical aspirations.

Ideas, thoughts, matters of great national and humanitarian import are banished from the spheres of intellectual society. Society discusses news, dinners, balls, theatres, sermons, parties, politics, without caring one straw whether God or the devil reigns in the land.

America has become a species of materialistic dunghill, where the scum of all nations wallow in the mire of selfishness and sensuality, and chuckle with delight, like the pig in the mud. There are scattered over the land, beautiful minds, accomplished women's souls, native poets, but in its broad and national aspects, America is a body without a soul, a nation from which the moral sentiment has fled, and with which utilitarian considerations are paramount. — In Mr Emerson's opinion, the moral sentiments have fled from the land, and the selfish sentiments of human nature have been let loose, to make havoc of beauty, freedom & humanity.

The foreigner, who heard Mr Emerson, believes that he took too gloomy a view of the world around him. — Though he admits that America like all other countries, when viewed from the ideal platform of absolute Christianity, is, of course, full of ugly scars and tantalizing barbarisms. Yet America, he says, is the only modern nation, where the idea of freedom has been worked out more comprehensively and practically, than ever before in modern times.

The world growing worse, in US.

The foreigner comments on Mr Emerson's sad utterances.

He admits the dark spot of slavery, but looks at the growing moral sentiment rising against its extension, as showing that the moral sentiment is not annihilated in the country.

To be sure, the chink of money jarring upon the ear, gives to America rather the appearance of a great mart, a great auction room, than of a great country, a great nation; yet he says, if we have selfish atrocities perpetrated by this all absorbing love of gain and thrift, we have the law of labor practically enforced by the abrogation of feudal privileges here, while this law is practically trampled upon in Europe by upholding feudal privileges.

The English Lords, whose ancestors stole the land from the people, if they were stripped of their ill gotten property, would be at money making as ardently as a yankee. Where all are compelled to work for a living, there is naturally more noise about dollars and cents than in countries where so many are liberated from work.

The foreigner thinks there is less insincerity, hypocrisy and conceit here than in Europe. The American accepts his natural condition, admits that he works for a living, wants to make money, and on the whole shows himself off in in unaffected, though perhaps unpleasant manner. Many who are bent on money making would vote for the right unbendingly, and fight for their country enthusiastically.

In Europe he says, all is smile, conceit, flowery fine art, culture on the surface, but beneath lies the demon of moral corruption; here all is disagreeable, materialistic, desperately utilitarian on the surface, but beneath still beats a heart not callous yet to the promptings of humanity, still quickening with the warmth of generous emotions.

The foreigner says Mr Emerson, from an ideal standard of human perfectibility, is undoubtedly correct; but looking at poor humanity as it wags everywhere, it is too melancholy to see only its gloomy features, without its compensating, cheerfull, humanizing elements.

[Mr Emerson looks too exclusively on the dark side undoubtedly; but the foreigner, who is more impartial, does not give a very favorable view of American civilization, but quite as favorable as it will bear.

The world growing worse. see Misc. 18 401. Pianos and divorces increase. and the writer might have added, that murders of wives by husbands & of husbands by wives, and elopements of wives & husbands with other men & women, have greatly increased. 1857.

The world growing worse.

The N.Y. Christian Inquirer of Nov 14, 1857, thinks freedom is retrograding in Europe & America. The champions of liberty in Europe have disappeared from the field. France worships at the shrine of a mock Cæsar, and in other countries material interests and the bayonet rule. In America, a pro-slavery president wields the sceptre.

Good & sensible men all over the world begin to ask whether the Christian religion, the Reformation, the American war of Independence, the French Revolution, have not all been mere dreams and glittering realities, & begin to incline to the opinion that after all, the strong must rule the weak, and humanity, freedom & justice yield to self interest, oppression & iniquity.

If the age is adverse to liberty in Europe, it cannot be favorable to it in America. If tyranny is triumphant in America, freedom cannot flourish in Europe. Though some individuals & nations may diverge, the race marches towards one & the same goal. History corroborates our faith in the spiritual unity of the tendency of universal mind.

The tendency of the age is towards reaction. Men are wrapt up in their contracted personal interests. Though occasional signs of revival appear, yet on the whole, the achievements of the reformation and of the English, French & American Revolutions have been followed by a reaction, which fully into opposite extremes. — This is a gloomy picture. But there are faint glimpses of hope, that this reaction has lasted long enough & that a revival is at hand. The new reformers seek to divert the monied power and the soldiery from the interests of the oppressing parties. It is felt that money and bayonets support the despotic powers.

In this country too the reaction cannot last much longer. We do not believe that lust & lucre are forever to rule American society. We do not believe in the immortality of slave holding presidents nor in the omnipotence of slave holders. But we want a new class of men to grapple with the new state of society.

Living too Fast. [N.Y. Independent, 1857 Nov.

The whole style of life in our country has been changed greatly in 30 years. The introduction of machinery and steam, the facilities of travel & trade, frequent visits to the city, & to foreign lands, have made city & country more alike, stimulated locomotion & traffic, and made people more ambitious of a high style of living, and created a taste for foreign luxuries. The rise of property has induced speculation & gambling. Managers of roads & other corporations have been careless of the funds. Our morals have not advanced. We cannot find honest men to manage our corporations. Western roads are bankrupt, & general distrust is induced. Banks share the odium of rail road frauds & failures. There is a deep conviction that public men are not trustworthy, so numerous have been the frauds of officers of corporations, and merchants. Our system of trade & our corporations, factors inflated with frauds & extravagance. Our Morality has fallen behind our trade & nominal improvements, & confidence is gone.

6 Preaching Politics. (Con. from M. 18.9.: M 18.47.52

The political preachers of Luther's days, preached in favor of "the powers that be". They were believers, viz. the clergy generally, in the divine right of kings & the people. They were just like the same sort of men in our day, forever preaching in favor of the strong and calling it Gospel; and when anybody preached in favor of the poor, they were inveighed against as not preaching the Gospel. To uphold tyranny, to rivet authority, to insist upon obedience to earthly rulers as the cardinal virtue of humanity, this has been the marrow of Gospel preaching, with one sort of men, from the days of Tetzell to the days of Dr. Ross. The latter teaches that it was right that his mother should be a concubine, & that he should be born a bastard.

The reformers were higher law men. Christ came to declare the inestimable value of men in the sight of God. They slew him. He would not take sides with kings and Rulers, & they gave him a cross.

In our day, if ministers would preach the rights of men, the rights of government, the privileges of authority, the prerogatives of masterhood, there would be no outcry about politics in the pulpit. But they preach the sacredness of manhood, the rights of the soul and the body, the divine birthright of the meanest and lowest human creatures; and how can they expect to fare better than their master? Christ was crucified for taking the side of men. For taking the side of men, all martyrdoms and heroic suffering have been borne for 1800 years; and for taking the side of men against oppressive power in our days, ministers are cursed by those whose curses must fall upon them as blessings. H.W. Beecher. N.Y. Ind. June 25. 1857.

7

Slavery. Continued from Meso. 18. 225

Remarks of A. A. Guthrie, Esq. of Ohio, at Cleaveland June 1857 — a member of the N. S. Presbyterian Assembly.

The system of slavery, as it exists in our country, is confessedly antagonistic to the foundation principles of our own government, and none see more clearly than do our slaveholding divines, that one or the other must eventually be abolished. — Our declaration of Independence, the work of men of clear, discriminating minds, is now dragged forth to be spit upon and to be scorned, "as a self evident lie". and all who believe in its great doctrine of universal brotherhood and universal freedom, are taunted with infidelity to God. (by Rev. Mr Ross, &c.

The family relation in all its parts is clearly defined in the bible, & the experience of 6000 years has served only to deepen and fix the conviction that it is right, good and true, in design and result. Yet this divine institution, so essential to the well being of men, to the church and religion, is utterly annihilated in some places by another institution, claimed to be divine! I appeal to southern members on this floor to say if slavery, as they practice it, does not deny legal marriage, and the legal right of the slave to claim, & rule and train up his children as his own.

Hebrew Bondmen, not chattels.

Mr Guthrie denies that the bondman of the Jew was ever a chattel by the divine approval; and affirms that the principle of human chattelship does not exist in the bible, or rather is not approved in the bible.

Not one of the ten commandments but is in effect broken by slavery all the time. Not a single precept or principle of the Gospel but is violated by slavery whenever and wherever it exists. But because bondmen & servants are recognized as rightfully existing in the bible, it is assumed that the terms signify slaves, and therefore slavery is authorized by God. But the condition of bondsmen shows that this term was applied to all tributaries — to all who paid tribute in money or services of any kind, and such as bound themselves for any consideration. The word proves nothing. The Hebrews were bondmen in Egypt but not slaves. They lived in families by themselves and paid tribute in labor. There is no intimation that they were ever chattelized. The terms "bought" "sold" are made to convey an idea foreign to the original. The Egyptians "sold" themselves to Joseph & became bondmen but they were only tributaries, not chattels. The Gibeonites became "bondmen" to the congregation of the Lord, but remained in their city & paid tribute in labor. Abraham's servants were not slaves; they were his body guard, his standing army. They were not chattels.

[John seems to differ from Guthrie in some respects.

Slavery.

God's care of the weak & oppressed.

Nothing occurs more frequently than God's admonitions against oppression. The widow & fatherless, the poor and the stranger are every where hedged in as by walls of fire. You may rake up the statutes of all nations, and add together all human enactments for the protection of the poor and weak and the defenceless, and they fall infinitely below God's laws for guarding men's rights. In the whole range of history, there is no parallel to these statutes for the protection of human rights. Did God stultify himself, and in the same breath authorize what he condemned?

Jewish Servitude.

This was voluntary, the result of contract by the only parties who had the right. Call it buying bondmen for money; it proves only a contract to serve for a consideration. It conveyed no title to man as a chattel. The 25th Chap. Leviticus is the last place to go for the justification of human chattelship.

The Jews might procure menservants and maidservants of the heathen — might buy bondmen of the heathen. But these enjoyed privileges above hired servants; they might be required to perform some services which the Jew servant could not be required to do. They remained servants till the jubilee, thus the original master should die. [Guthrie believes that these servants engaged in service voluntarily, and that no third party was engaged in the transaction. This is not quite clear — Guthrie thinks they were not captives sold by the victors as chattels. He says there is no intimation that the posterity of captives sold, was regarded as property with the divine sanction. Salm supposes children of slaves were slaves.

Even if we admit that the Jews had a special grant to enslave and coerce the service of the Canaanites, this very specialty forbids all others who cannot plead the same authority. All we Gentiles can claim, is the right to deal with Gentiles as the Jews did with [illegible]s.

Slavery & the Gospel.

The advocates of Slavery declare that our Saviour, the embodiment of all that is true & right and good, and who came to right the wrongs of the world, did not authorize men to make merchandise of each other, & to regard and treat men as brutes. — This conclusion ignores every divine law, and overlooks the whole of God's providential dealings with oppressors; denies the oneness of the human family, treating classes apart of the people of humanity. It sets aside the plain moral precepts and evident design of the Gospel, giving to isolated texts a force that [illegible] not belong to them. — The simplest principles of common honesty, to say nothing of [illegible] Christianity, utterly forbid one man to force another into his service as a slave. All the laws of men cannot make it right.

In the New Testament the existence of slavery is recognized and directions given to slaves, but both Paul & Christ insist on the universal obligation of the Decalogue, & hold it up always as the rule of life. Guthrie reported in N.Y. Independent June 25 1857

Mr. Guthrie denies that the bondmen of the Jews were chattels, and bought & sold. This seems to be true as it respects the Jews; and as their term of slavery or bondage was short, their children could not have been slaves. Indeed, these Jews were no more slaves than the thousands of those who came to the colonies in former days, and sold themselves, or their services, for a few years to pay their passage.

He also denies that the bondsmen bought of the heathen were made chattels by the sanction of God; of course he denies that they were sold from one master to another, and denies that their children were bondsmen, because their parents were. —— These conclusions seem not to be fully & satisfactorily sustained. There is room for doubt.

Democracy & Slavery.

The spurious democracy of the United States is thoroughly pro-slavery, & puts forth sentiments as detestable as any that are propagated by the tories and monarchists of Europe. Stephen A. Douglas of Illinois in a late speech at Springfield, has the following, as published in the Missouri Republican, a democratic paper.

"The distinction between the white & black man is plain and palpable, and it has been the rule of civilization and Christianity the world over, that whenever any one man or set of men were incapable of taking care of themselves, they should consent to be governed by those who were capable of managing their affairs for them." —— This principle is that of naked, unmistakable toryism. It is the principle on which all governments of the many by the few are and must be justified. Thus tyrants have argued, & thus have the many been enslaved since the days of Nimrod.

N.Y. Tribune July 4. 1857

Excuses for Slavery

"Human selfishness always finds plausible excuses, whenever it contemplates a new invasion of human rights."

Ibid.

Slavery

"Is a great system of oppression, which legalizes if it does not enforce, theft, ignorance, adultery, all manner of licentiousness, all manner of brutality, the whole catalogue of vices & crimes." Cor. of N.Y. Independent Aug. 1857

Effect of Slavery principles.

"The idea of property in man, an idea utterly baseless and at variance with the truth of God, cannot long be entertained without sapping the morals of the country, and producing religious ruin". Rev. T. Starr King. Oct 1857

Slavery.

Rev. James Freeman Clarke, to the Ed. of Boston Courier, August, 1857, says-

"Slavery is the great evil of the country. All our danger comes from it. Slavery is the dark, deep poisonous plague spot of the land. When northern men argue that slavery is right, they crucify Christ afresh & put him to open shame. There are many excuses for the southern slaveholder; none for the northern defender of that system. I had rather be "a pagan suckled in a creed outworn" than to receive as christianity a system which degrades man & tramples on all his rights. Such christianity is another gospel, not the gospel of him who came to let the oppressed go free and to break every yoke".

He names Dr Nehemiah Adams, President Lord and bishop Hopkins as northern men who say that slavery is right.

Slavery by Rev. Charles Kingsley of England.

"We regard slavery as no less unworthy of civilized, christian men in the 19th century, than polygamy itself is". The slaveholder only safety from the horrors of servile war, with worse horrors of unbridled patrician despotism, is the violation of their own principles. In extending slavery, they are not only fighting against the conscience of the 19th century, and God, who has inspired that conscience, but against the whole tendency of the emigrants from the old world, which must be ultimately in favor of free soil principles.

Kingsley's Letter in Putnam's Mag. May, 1857

Slavery (French Protestants appeal to christians in U.S. 1857.

"There is not among us a single christian who has been able to reconcile with the law of love and holiness, the right of possession in one man over another, the making merchandize of immortal beings, the barbarous breaking up of family ties, the suppression of marriage, the unavoidable increase of immoral relations." They admit that slavery as well as polygamy was tolerated in the old Testament, & that the apostles did not interfere with the civil law of slavery in Greece & Rome, but "they spread throughout the world principles whose development must every where overthrow that deplorable institution." "Independently of the kindness or cruelty of masters, slavery, such as it inevitably is, is a most terrible calamity." The enemies of Protestantism declare that slavery and protestantism agree well together; that many christians in the U.S. states advocate slavery, preach & pray in its behalf, and labor to extend it.

For & against Slavery

Rev. Dr Giles, 1857, has published a book on slavery in which he apologizes for slaveholders, & vents his indignation on Northern abolitionists & northern preachers. He is a great enemy of "modern Reform". Yet he is opposed to slavery in the abstract at least, and applies hard terms to it. He says slavery "is a condition of human society which in its origin all must acknowledge a most heinous offense in the sight of God & man". "We should labor to bring our fellow-men to that summit level of human rights & blessings in God's law - thou shalt love thy neighbor as thyself". "There are no two elements farther apart than liberty and slavery; liberty is a right & a noble blessing, slavery in itself is a wrong and a curse most unrighteous & disastrous. He that contends that slavery in the abstract is neither a wrong nor a mischief, is a monster not to be reasoned nor trusted." Yet he tries to prove that slavery is not a sin

Slavery.

"The question of slavery is one of the most practical questions known in ethics. It has no other than this: Can I rightfully seize another man or employ another to seize him, & oblige him to labor for me & his children to labor for my children to the end of time without remuneration, (for the food & clothing required to keep him in good working order is not remuneration,) and may another man seize me & reduce me & my children to the same condition? This is the real question at issue, for ethics know nothing of the color of the skin. This question lies at the foundation of every right whether of person or property."

Dr. Wayland on the Am. Tract Society 1857

There are more than three millions of human beings in this country who are forbidden to form a marriage contract, & who if they agree to live together, may at any moment be separated; who have no right over their own children; who if females, are obliged to submit without resistance to the will of another; who are forbidden to read the word of God, & yet many of them are members of christian churches. "They may be weak, ignorant, degraded, but so much more are they Christ's little ones, & he has said it is better that a millstone be hanged about our neck & we be cast into the sea, than that we should offend one of them."

"To believe that to be a revelation from God which allows of the commission of acts, from the commission of which the natural conscience revolts, is impossible." We are not authorized to seek the salvation of some men by means which must ruin the souls of other men.

Ibid.

Graham's History E. 430 to 432 } Her account of Slavery in New England

Caste in India.

"The system of caste tends more than anything else the devil has yet invented, to destroy the feelings of general benevolence, and to make nine tenths of mankind the hopeless slaves of the remainder."

Bishop Heber.

Prices 305 } Some Slaves in Hampshire county.

Misc. 14. 202. 12 Slaves & 3 servants of Capt. Thomas Wheeler of Stonington, in 1755.

Rev. Solomon Williams of Lebanon, "had little apprehension of the evils of African Slavery, herein agreeing with his cousin President Edwards. He looked upon the captives brought thither as rescued from immediate death, & considered it a mercy to the poor pagans to have found a home, even as slaves, in the land of Gospel light. He bought an African boy & girl and taught them to read the bible, & the boy gave evidence of being a sincere believer of Christ. He died in old age in the full assurance of heavenly joys." Rev. Timothy Stone of Cornwall, son of Rev. T. S. of Lyme.
His biography of Rev. S. Williams in Sprague's Annals.

Rev. Ebenezer Baldwin of Danbury, & Mr. Jonathan Edwards of New Haven, afterwards pres. of Union College, wrote a series of Essays against slavery, showing its unlawfulness, which were published in Green's paper in New Haven in 1773 & 1774; which excited much attention & caused many enemies & opposition. See Life of Mr. Baldwin in Sprague, p. 638.

Rev. Habijah Weld of Attleboro 1727–1782: was early and zealously enlisted in the cause of negro emancipation. He found one slave Bristol, & offered him his freedom, but he would not accept it; Bristol would not be turned away.

Rise in Prices — Continued from M. 18.

not filled

M. Levasseur, in the Paris Revue Contemporaine, about June 1857, says the general rise in the price of provisions and merchandise arises from, or proceeds from, four causes. 1st War, 2d bad harvests. These are transitory. 3d from the development of manufactures, and 4th an increased supply of gold. These are permanent in their effects.

The rise chiefly affects provisions & such articles as are produced in limited quantities; and is much less perceptible in manufactured articles; and is greater in England than in France. This rise cannot transgress a certain limit, at which it is stopped by competition. The rise in England and France has been favorable to the merchant and the agriculturist, but detrimental to those who live on fixed salaries.

Prices do not rise in proportion to the increased circulating medium, because the stimulus given to production checks the rise.

In England the rise has been only 25 per cent and in France the same, arising from the influx of gold, though the influx of gold has been upwards of 50 per cent increased. Bad harvests, however, have increased this rise in both countries, but most in France, but this rise is transitory.

M. Levasseur thinks the increased produce of gold may be absorbed for a long time to come by manufactures & commerce & civilization, without our being made sensible of any material depreciation of the currency (that is, without any great rise in prices.)

Rise of prices in Germany.

The Augsburg Gazette, 1857, notices a great improvement in the German peasantry & farmers. This is attributed to freeing the peasantry from the exactions of feudal times, the increase & flourishing of industry, and "the high prices of the last few years." They are more consumers & more market; rail roads have laid open distant markets to them, and industry has been increased.

Land in some places has doubled in value within a few years, and there is a rise in prices generally, and in the means of living, which operates to the advantage of the landholders. The writer thinks there must be a general rising of wages: and says no other great land has such a class of free landowners as we have. He speaks as if the farmers & peasants were landowners & proprietors, and not simple tenants, as in England and Lombardy. "The strengthening of the peasantry restores the whole social edifice to firmness."

Rise in Prices.

Germany — continued

A Berlin writer, 1857, says provisions have been growing dearer since 1851. Small harvests have produced part of the rise, but other things have done more. There has been a great increase of rail roads, of commerce, of mining and smelting, of mechanical & manufacturing industry, in Prussia and other parts of Germany, and thousands have within a few years have left farming and gone to other employments; & they consume more than they did before. Farmers cannot obtain hands as formerly & endeavor to help themselves by machinery.

This Prussian Letter Writer, says "the price of meat, butter & eggs has increased four fold in this vicinity." [Can this be? These are the articles that have increased most in the United States, but they have only doubled in 15 or 20 years or more.

(Dwight IV 422) Rise in Prices after 1790.

"The war in Europe introduced a total change into the economical affairs of this country. The prices of labor, and of all the necessaries and many of the conveniences of life, were suddenly doubled and trebled."

M.2.2100 Time of Harvesting, &c. [Cont. from 11.16.77

1857. Wheat from North Carolina reached New York the first week in July. New Wheat from Georgia came some time before.

New Wheat from Southern Illinois was at St Louis some of the first days in July. (Wheat harvest last week in June.

In Tennessee, about Nashville, &c. they were harvesting wheat the first days in July.

In Virginia they were harvesting early in July.

In the Western States, the harvest was not expected to begin till about the middle of July, that is, in states as far north as New York and New England and Pennsylvania.

Winter wheat was killed by the winter in a large part of the northern portions of Illinois, and more or less in Ohio, Iowa and Wisconsin. Spring wheat was sown. The harvest of this will be later.

First week in August. The harvest of wheat was not finished in Northern Illinois till the 1st week in August, & some was harvested after the 7th. This must have been spring wheat. — It is cut by machines in many places. A reaper cuts 12 & 15 acres per day. Drawn by 4 horses; a rake accompanies it and 6 men follow and do the binding. The work is not done much cheaper than by hand, but hands cannot be got. Fields are reaped at 75 cents per acre; if they can drive round them; if not at 1.50 per acre.

In Michigan they were harvesting the first week in August. Were troubled with rains.

In about Northampton, as I am told, they did not begin to harvest rye till August began. The harvest was about a fortnight later than usual. Perhaps some was harvested in July. The frequent rains probably delayed the harvest.

Winter wheat is not much sown about Binghampton and probably not in Southern New York generally, but considerable spring wheat. Same in Jefferson County in northern N.Y. — At Binghampton, haying did not commence much before July 14. Rye harvest was not ready; much rye raised there.

Accounts of Crops in eastern & western States, latter part of July and first part of August, 1857. represent corn as backward, but growing finely; fruit generally a failure in part; in some places entirely; the hay crop unusually large, but bad weather in the northern States for haymaking and much rainy weather. The spring was cheny where late, & so planting &c. was late. Potatoes were promising.

Wheat crop. In many parts of New York State, they can only raise spring wheat, & in some parts, little of that. It is the same in many counties in Illinois; only little winter wheat in those counties. — Harvesting was expected to begin in Northern Illinois & southern Wisconsin the first week in August — i.e. of spring wheat.

"Friend Kang" of Samarboro' Maine, stated at a meeting in Syracuse N.Y. July 22, 1857, that the grass crop in Maine is luxuriant. Grain looked well, but Maine imports corn. Wheat not much raised. He raised winter & summer, not much barley raised, more Oats. Potatoes looked well. He raises 50 & 60 bushels corn on an acre. He thought corn, potatoes & grass were as forward in Maine as in any place from Maine to Syracuse. (He is about 1 of 4 Friends.)

Time of Harvesting, &c.

1857 Ohio. They were harvesting winter wheat in several counties in Ohio, the last week in July — Northern Ohio, I believe, & central.

Rye was cut in some parts of New York about 20th of July, & last week.

They were harvesting wheat in New Castle Co. Delaware, on the 14th of July.

About New York city & Long Island, they were harvesting winter wheat and rye July 20. Hay was cut in the vicinity from July 5 to 20. About Utica, they were in the midst of haying July 17 — Great crop of hay every where.

A great scarcity of laborers in haying & harvesting in eastern states and also in some eastern and northern ones. Great wages given in many cases.

In Indiana they were harvesting winter wheat July 13.

Orange Judd's Agriculturist for August 1857 says the winter wheat was generally killed in Northern Indiana, Illinois & Iowa, & Spring wheat was sown. In Ohio, Middle & Southern Indiana & Illinois, and in parts of Missouri, winter wheat was sown and generally yielded well.

A writer in Iowa, Aug. 14 1857, says of the wheat fields — some are waving with grain, and others are studded with shocks of grain. This must be Spring wheat. Oats not cut.

Note Book VIII. p104, gives some account of the crops of 1857. Salt Hay.

Note 18 page 124 125 A Gloucester Man in N.E. Farmer, Sept 1857, says he hoes over his corn & potatoes, to kill the weeds "about the first of August, before commencing to cut salt hay."

We may infer from this that they do not begin to mow salt grass till some time in August.

This year 1857, an extensive salt marsh, this side of Scarborough, was partly mowed Aug. 15 — part not mowed. The Salt meadows between Reading & Boston had spots mowed Aug. 18. but only a small part of the whole was mowed. Hay stacks were rare — am not certain that I saw any. The season is late, & frequent rains delayed the mowing.

Harvest of Wheat 1858

They were harvesting wheat & barley in California before June 20th. In North Carolina they cut wheat the latter part of June, perhaps by the middle. Wheat from N.C. of this harvest was sent to N. York the first week in July, before the 6th. and sold, red at 1.20, white at 1.40 per bushel.

The rye harvest in and around Northampton, began after 4 days more or less raining, July 15 & 16 & 17. A little was cut on Saturday July 10. but not much; Some in Southampton and a little in Hadley. July 11 to 14.

Harvest in 1859.

They were harvesting winter wheat in Southern Illinois the latter part of June. Some wheat had been received at Chicago in June. Wheat harvest began in Maryland in June, and in some parts of Virginia and Tennessee. Flour from new wheat in Georgia was received in New York in June. Winter wheat was cut, & stacked all over Illinois July 4. not completed. Spring wheat was not ready July 5.

Cont. on page 388.

Farmers & Farming. [Cont. from M 16. 255.

A correspondent of Drew's Rural Intelligencer thinks farmers have not much taste. He says:- "What do farmers generally care about beautiful flowers, and shady trees and green lawns? A hill of potatoes, or a good porker in the pen, or a few dollars in the hand, possess far more beauty to the mass of farmers?" Drew admits that there are many such farmers, some of whom dislike to have their wives & daughters cultivate a small strip of ground with flowers. But he denies that farmers are generally destitute of taste. He would not censure a class for the sins of a portion of them.

(Drew's Rural July 11. 1857.

"One for a little time accustomed to what I may call the domestic scenery of the old world, is struck with the baldness and homeliness and poverty of delicacies about the majority of our New England farm-houses."

Hallocks Address bef. N. Hampshire Ag. Soc'y.

Farmer's Living

We consume more of the gross & costlier meats than any people on earth. A simpler diet and a larger proportion of vegetables gives to those of the old world an appearance of superior health and strength, especially in the female sex. Ibid.

Farming in Prussia & Germany, 1857.

The increase of railroads, commerce, mining, and manufacturing, have taken thousands from farming to other employments, & the farmers find it difficult to get help, and are seeking for machinery & improved farming implements. Ten years ago, (1847) nothing was said of farming apparatus. The same plow was used as in past ages, & the old spade, pick, harrow, flail, &c. Now (1857) we have new farming apparatus, and twenty kinds of plows. We ditch, drain, irrigate; manure with guano, saltpiter & bone dust; the three field system of agriculture has given away with its frequent fallow & pasture, to a more rational rotation of crops. But this progress is still in infancy. Provisions have advanced much.

Letter from Berlin. 1857.

Slack, Slovenly Farmers. (Orange Judd, Agriculturist. Oct. 1857

The slovenly farmer has no tool house; the carts stand exposed to all weather, the axes are stuck in a log at the woodpile, the plows left in the furrow, the chains hanging by the barn and gate, the oxyoke & whip at the watering trough; the scythes hung in the apple tree over the grind stone; the shovels & hoes rusting in a corner. Much time is spent in looking up missing tools, & much money is spent in repairing decayed tools. The board fence is rickety, and the stone wall is dilapidated, & breachy animals go over the fences.

Habits of Farmers.

The farmer will leave his own habits stamped upon his sons. If they have acquired at home habits of neatness & order, they will carry them into whatever business they enter. Their home virtues will be a passport to favor, a foundation of success. Orange Judd.

Farmers & Farming.

Farm Advertisements.

The Mass. Ploughman (Boston) of Oct 10. 1857 contains advertisements of 150 or 20 Farms — so far as some of them have been in the paper for months. Several have the old description — "suitably divided into mowing, tillage, pastering, — to attract buyers their distance from a railroad is mentioned, and from schools & meeting houses — choice fruit trees are prominent in many of them. Some are "well fenced with stone walls." Timber wood land are considered very valuable. Dwelling houses, barns and out houses are large & convenient.

Prices.

					$
Farm in	Westboro'	100 acres,	20 of it wood,	price	4500
do in	Medfield	70 acres	14 of wood	"	2500.
do in	Hartford Vt.		15 " "	"	3600
do in	Reading	22 acres.	7 " "	"	3100.
do in	Bolton	100 "		"	3800
do in	Dover, Mass.	30 "		"	3200
do in	Stoneham	72 "	30 of it in wood	"	6000.
do in	Barre	108 "	24 "	"	3500
do in	Billerica	60 "			1500

Oct. 19. 28. English Farmers or Tenants.

Farming is an occupation in which wealth cannot be speedily amassed, but is favorable to health & morality. The farmer's success does not depend on shrewdness, cunning & deception, & is more advantageous in a moral view than most other occupations.

— N.E. Farmer Oct. 1857

Farms in France

There are large farms in France, but the greater part are very small. Some consist of only a few square rods. The average size of farms in France is said to be only eleven acres. Josiah Quincy, Jr

Land in Europe is much dearer, and labor much cheaper there in this country. Of course, modes of agriculture must be different here. Ibid.

Hard life of Farmers

It is one thing to talk about country life, waving forests, green hills, flowery meadows, and quite another for the farmer to go to his dusty labor, to his hard, unmitigated toil. God seems to have intended that tilling the earth should be wearisome & laborious; for in pronouncing the curse upon man, he dwells upon the curse of the ground. Cor. N.E. Farmer Nov. 1857

Amusements. Holidays.

M. 2. 230. 258, 281.

From the N. A. Review, April 1857. p 342

"The love of power is a great teacher of human instincts; and despotism, both civil and spiritual, has in all ages availed itself of the natural appetency for festivals to multiply and enhance shows, amusements and holidays". "The stated pilgrimage to the tomb of the prophet is an important part of the machinery of mahometan tyranny over the will and conscience". "Imperial authority in France is upheld by festive seductions, adapted to a mercurial populace, and by masqued balls, municipal banquets, showers of bon-bons, and ascents of balloons, contrived to win attention from republican discontent. Mercenary rulers of petty states, by the gifts of stars and red ribbons, and liberal contributions to the opera, obtain an economical safeguard. The policy of the Romish church is nowhere more striking than in her holiday institutions, appealing to native sentiment, through pageantry, music and impressive rites in honor of saints, martyrs and departed friends".

Holidays, to have any legitimate meaning, must typify the national mind; must have an affinity with character, a spontaneous and not a conventional impulse. In holiday institutions the facts of habit, public sentiment, natural taste, local associations and climate cannot be ignored. Of all affectations, those of diversion are the least endurable. The affectation of a taste for art, sporting, the ball room, the bivouac, the gymnasium, foreign travel, country life, nautical adventure and literary amusements, yield food for irony and satire abundantly.

The spirit of a holiday must be native to the scene and the people, and local pastimes cannot be grafted upon foreign communities. The attempt to introduce the Dutch festival of New years day at Boston, is a failure. So the attempt to make May day a childrens floral festival about Boston makes one familiar with such things in Europe, revolt from the anomalous fete, when we behold shivering infants and wilted leaves paraded in the teeth of an east wind.

The American devotion to thrift & enterprise distinguishes our holidays from those of the old world. Many spring from local improvements, achievements of mechanical skill and social reform. Our festivals are chiefly on occasions of economical interest. We rejoice over the completion of an aqueduct, or a rail road, or the launching of an ocean steamer.

The opening of the Erie canal was one of the earliest of these economical displays, and the completion of rail roads to the Mississippi and elsewhere has been the occasion of many celebrations. We have public dinners, speeches, processions, songs, toasts, & abundance. There is the fruit & banquet in honor of Franklin; a commercial feast; a temperance jubilee; a picnic of spiritualists, of Sunday scholars & others; yacht races; birth days of great men; mercantile and mechanic guilds & societies; exhibitions of fruit, fowls, cattle, horses, machines; ploughing matches, schools, pictures — these lead to social gatherings and volunteer discourses. The American enters into a festivity as if it were an ordeal to be gone through with, rather than an occasion to be enjoyed. "At many of these fetes we are conscious of unmixed motives; capital is made of amusement as of every other conceivable element of our national life. "It is often to advertise the stock, to introduce the breed, to gain political influence, to win fashionable suffrages to a scheme or a product of art or industry, that these expensive arrangements are made, these hospitalities received, these guests convened." "Too many of our holidays, so called, are tricks of trade, too many are exclusively utilitarian, too many consecrate national success and material well being, and how few are based on sentiment, taste and good fellowship!"

Some of our holidays of annual occurrence have dwindled to useless parades. First day is a misnomer, and its actual observance is partial and ineffective, even Thanksgiving day has diminished in value. In defiance in our large cities is by universal consent, a nuisance, only favorable to the Chinese who make crackers (& those who sell them) discordant, lawless saturnalia, indicating conflagrations, insufferable to the sick, and to all quiet citizens; fraught with reckless temperance and desecrated by rowdyism. A fourth of July oration is a synonym for bombast and rhetorical patriotism. Fourth of July is distinguished by fireworks, bunting, cannon, & regular floats, crowded steamboats, disgust of the educated, & uproar of the multitude. Perhaps its real zest is felt only when one is abroad in London, Paris, &c

The common idea of recreation in America is associated with a trip. The school boy in vacation, the college graduate, the bridegroom, the overtasked professional man, all Americans who give themselves a holiday are wont to dedicate it to a journey. But so many accidents have occurred and so many lives been lost that this resource has lost much of its original charm.

Collegiate holidays or literary festivals are a pleasing feature in American life. Yet these are to many technical ceremonies, and wearisome forms.

The list of American merry-makings and pageants is not brief. There are excursions on lakes; chowder parties by the seaside; picnics in the grove; skating frolics in winter; festivities in the sugar camp; cheerful parties in woods, or on prairies; the once renowned military musters; horticultural festivals; cattle shows; yacht clubs; school festivals; family gatherings; historical celebrations; mechanical fairs &c.

Our harvest are singles; quilting parties are rare; the hilarious husking of old service chiefly in Barlow's verse.

As a general truth, it may be admitted that but two methods of representing holiday sentiment are native to the average taste of our people, viz. military display and oral discourse. These exhaust our festal resources. We resort to drums, fifes, powder, substantial viands, and speechifying to give utterance ~~to gen~~ ~~utterance~~ to the common sentiments.

We are absorbed in business and in the dominion of practical habits of thought and action. Enterprise holds carnival while poesy keeps lent.

[This writer is constantly recurring to the holidays and amusements of Europe; does he not know that he must make our people like the aristocracy and peasantry of Europe before he can make them relish the childish sports of Europe? Some writers seem to be very willing that our farmers and working men should be as ignorant & debased as the peasantry of Europe, in order that they may relish similar holidays and sports.]

"Of days devoted to festivity, in the aggregate, our proportion equals that of older communities. The occasions for pastime, ceremony, pleasure, commemoration are as numerous as is consistent with the industrious habits and civic prosperity of the land. Still

Charles Lamb regrets the abolition of the "red letter days", "now become to all intents and purposes "dead letter days," he says. When Lamb was at school, they kept the holy days of Paul, Stephen, Barnabas, Andrew and John.

Amusements.

1857. Picknick parties are common in most parts of New England — often composed of Sunday schools, and other schools. Such parties are not new, but the name has been used but few years.

These parties in the sea coast towns are often chowder parties — & sometimes in the interior, where fresh fish can be had. There are fish chowder, & clam chowder or clam bake parties, & I have heard of oyster bake parties. There are berry parties and various others, where no chowder is eaten.

Marshfield & Duxbury are places for fishing, along the shores of the bay. Lobsters, clams, cod, haddock, bass, & blue fish are caught, and trout in fresh water streams.

Public Amusements — (Chr. Examiner, July & Aug. 1857.

The writer says no power on earth can crush Theatres, dramshops or gaming houses without a succedaneum — that is a substitution of something else. The boldest despot would not attempt such a thing. It is possible to restrain vice only by directing the passions to more innocent outlets — the majority of mankind, rich & poor, are destitute of private resources for self amusement or self instruction. The mass of mankind is passive like the mass of soil; yet uncultivated nature has cravings that will be gratified.

Yet the laboring man in his hours of rest can participate in other recreations besides the theatre, ball room, card table & gin shop. He can worship God, read a good book, hear a scientific lecture, hear a concert of music, & converse intelligently on some subjects. Recreation is not mere repose — it is a change from servile to spontaneous exertion. Its conditions are only, a change and a spontaneous change of employment. The labor of the brain may be relieved by shifting the exertion to the body, and the labor of the body may be relieved by some willing exercise of the mind.

In New England, fireside reading, "doctrinal preaching" political orations and debates, the winter school, spelling matches, debating clubs, singing schools, and many intellectual attractions, relieve satisfactorily the toils of the year. This suits New England, and amuses one of the happiest, if not one of the most cachimatory, communities on earth. — But it does not suit the style of cities. They do not like New England happiness. For them, galleries of art should be opened, institutes of music, science and literature, public parks & gardens, horticultural shows, gymnasiums, baths, reading rooms, lectures, and live preaching, to diversify, shake up & refresh the lives of all. New England with her simple, rational, but sparse institutions, cannot be a model for all. From abstract in N.Y. Evangelist

Amusements.

m.2.235 **Boys' Diversions**

H.W. Beecher, in a Communication on Boys, Sept. 1. 1857, mentions the restless activity of boys — they are meddlesome, inquisitive, in the way, doing something they should not do, wanting something they must not have, going where they ought not to be, saying things they should not say. The children's nurse, of sweet temperament, ought to stand high as a saint. But the activity of boys is their necessity, and not their fault.

A string or strings furnish much pleasure for boys. They tie up the door, harness chairs, tie up fingers, coax another boy to become horse & drive stage; and strings are needed for snares, bows & arrows, whips, cats cradles, kites, fishing & many more things.

A knife is more exciting than a string, but is soon lost or broken, or has cut the fingers.

Pencils & white paper, or a slate & pencil, employ time within doors.

A stream of water affords much enjoyment to a boy. He wades, washes, throws stones, finds pebbles, dams up the water, or changes the channel.

The country should be the children's nursery; in the city they are crampied for room, denied exercise, restrained of whole liberty of body, or if it is allowed, it is at the risk of morals.

H.W.B. does not believe in all the lives of pious boys which have been published. He says they are "impossible boys with incredible goodness".

Wire dancing.

Westfield Journal Sept 2. 1834 } Doct. A. Yoldal set up a stage in Westfield. Aug 10 1773, and there were various feats of activity by a lad. He Doct. had medicines to sell. He was to exhibit on 5 Tuesdays — Aug 17. Stage again. A great concourse of people. Sept 6. Stage set up again. many spectators. They walked on Wires.

Diary of Rev John Ballantine

M. 2. 214c

We confess to a very strong desire for a few second and third rate poets. In our confessed preference of fellowship with those whom the world has not yet called great, we own what we believe all men feel. For one who reads Milton, with a sincere appreciation, how many thousands read and quote Cowper! To multitudes who have poetic taste, Spenser is tedious as a mystery, & Herbert crabbed & harsh, & yet these know Byron and Scott by heart.

N. A. Review April 1857.

Robert Herrick, born in London 1591, made vicary dean Prior, in Devonshire, in 1629. When he resided 19 years, attended to clerical duties, and wrote poetry. He loved sack, as he often tells us, a taste not so much censured in a parson in his day as in ours. He was ejected from his living in 1648 by the Cromwellian party, and returned to London, where he put off the clerical habit & published a volume of poems. He was an ardent loyalist, & associated with other loyalists. Some of his poems incite to loose and careless habits of thought and life, and are tainted with impure sentiment. His cavalier associates were many free speech and licentious practices. He was a sharer with Ben Jonson in tavern frolics. Not a few of his poems had better never been written. In 1660 he was restored to his old parish, & died there in 1674. [This poet, whose works require a cleansing by the rules of morals & decency," was a minister of the church of England, and perhaps as good as half the rest of them.

M. 2. 214c Obscene Books & Prints in England.

Lord Campbell, June 25. 1857, proposed a bill to prevent the sale of obscene books & prints; and proposed to give a power to search for & seize such books & prints. He was opposed by Lords Brougham, the Lord Chancellor, and at great length by Lord Lyndhurst, and by others. Lord Brougham said the word obscene, if some definition was not granted to it, might be applied "to many of our greatest English poets." Lord Lyndhurst said "obscene", taking Johnson's definition, might include some celebrated pictures, nearly naked women on them, & some naked statuary; it would include the dramatists of the Restoration — "there is not a page in Wycherly, Congreve or the rest of them, that might not be seized by this bill. Dryden too is as bad as any of them", & all his poems would come under this bill. Then there are all the French novelists from Cazotte to Paul de Kock, very immoral & immodest — All professed to desire the suppression of indecent publications, but were afraid of going too far. Thought common law was sufficient. There seemed to be a majority.

M. 2. 263. Essayists — over 200 in all.

English literature had in no sense been a popular till the reign of James I. The language was indefinite & fluctuating in its forms before the standard version of the Scriptures. The reading of an author of a previous generation demanded scholarly habits or arduous toil. We can find little evidence of intellectual activity or curiosity among the mass of the people, or even of the privileged classes.

From Charles I to William III there were political agitations, and the whole nation was in intense excitement, till the balancing of parties toward the close of the reign of Wm. The consolidation of a constitutional government left the general mind alert, vigorous & earnest. The newspaper of the day did not appease the craving for novelty. On the accession of Queen Anne, there was but one daily paper in the kingdom, and this and the weeklies were scantily sustained, & could not reward genius or erudition. They were outrivalled in the provincial towns by manuscript news letters from London written by cultivated men. These letters were circulated among the gentry and rural nobility, and generated the taste for the periodical essay, which filled a place in the public demand for two or three generations and then declined, the newspaper covering the ground occupied by the daily essay, and the magazines also. The British Essayists were critics of life and manners; they lashed folly and pretension, and turned their censorship upon dress, diet, modes of reception, table manners, etc., etc., taverns, theatres, concerts, city coteries, country neighborhoods, vulgar wealth, shabby poverty, poor relations, country cousins, despotic masters & insolent servants.

There was need of such a force applied to manners and morals. The carnival of profligacy was inaugurated at the restoration in 1660, and continued through the reigns of Charles II, James II, and the next generation did not make much progress in civic and social virtues. At the beginning of the 18th century, say 1700 & after, religion had but a feeble hold on the British mind; there was much infidelity, much non-belief and apathy. Profaneness was fashionable, sacred names and objects were not reverenced in aristocratic circles; religious zeal & conscientiousness were fair game for banter and ridicule. The pulpit did little to turn the tide of irreligion. Preaching formal, stately, it kept its own sphere and hardly meditated aggressive warfare against principles & practices that scorned its reproof. The Essayists were the most efficient preachers till the Wesleyan movement vivified dissent and poured new life into the Establishment. — British Essayists published in 48, 12 mo. Volumes 1803. In 38 Volumes 1803, 1823, Boston 1857.

Continued page 256.

28 English Kings. Charles I Cromwell

m. 2. 289.

m. 2. 251. "Cromwell was beyond comparison the wisest and most patriotic sovereign that ever ruled England, the most of a man, aye, the most of a saint among all her monarchs!"

m. 2. 241. Our Mayhew touching the saintship of Charles I, has these questions:— "Is there any such thing as grace without goodness? Or, saintship without sanctity?" Mayhew said of him also "that he acted in defiance of laws which the almighty king regards— the eternal laws of truth, wisdom and equity."

N. A. Review. of the two Olivers, April 1857.

English Clergy.

Their are always the bulwark of the aristocracy, from which its higher members were selected. They object to the bill which extends to the middle classes the privileges of divorce, by reducing the expense, &c. They think the privilege which the few enjoy, cannot be extended to the many without great confusion, manners.

N.Y. Tribune. Aug. 1857.

m. 2. 211. English Tenants &c

H. F. French, writes from England (N.E. Farmer, Oct. 1857) that tenants pay half yearly in cash for rent. Landlords are willing to give long leases, but tenants seem to prefer the yearly system, so far as he observed. Yet tenants continue often for life, & make improvements at as great expense, as if they owned the fee simple. These tenants are far more permanent in their homes than our fee simple tenants. The farmer pays a rent, say 5 dollars an acre per year, & goes on in his own way, but must not cut down trees, or plow up pasture or mowing land, or disturb the game, such as hares, partridges and pheasants; these are to go where they please and do as much damage as they like. A game keeper lives on the estate, who protects the game and catches the poachers. The game laws are a fruitful occasion of crime & suffering. These useless animals ravage the crops, even fine fields of wheat, & the farmer dares not drive them away, lest he should lose his lease next year. Land, however, which game can ravage is not leased so high as that which is not subject to this ravage. The waste is the loss of the landlord more than of the farmer. Mr. Grisso farms (hires) 300 acres & has hundreds of cattle & horses & thousands of sheep & many swine, all ticked & all white— also poultry.

Charles I

"Liberty is to day safer in England and this country in consequence of the execution of Charles I."

Speech of Mr Hale of N.H. in Congress, Senate, Jany. 185.

2,269 English Imports & Exports, including the whole United Kingdom.

1855 – Leading articles Imported.

	value dollars
Raw Cotton & yarn	107.031.300
Wool & woolen manufactures	38.652.135
Silk & its manufactures	38.899.025
Corn, Flour, &c	87.343.100
Tea	26.127.055
Wood	43.652.470
Oil	27.674.260
Guano	15.685.800
Hides	10.427.750
Tallow	13.235.865
Rice	8.330.425
Tobacco	7.703.625
Wines and Spirits	26.125.590

These values are "declared" or "computed" values – may vary much from real values. They are taken from the Washington Union which is not the best authority for accuracy.

1855 Leading Articles Exported – same as above

Cotton manufactures & yarn	$173.895.705
Wool & woolen manufactures	94.857.960
Silk & its manufactures	7.621.715
Linen Manufactures	25.234.970
Iron Wrought & unwrought	44.407.360
Coals	12.586.630
Beer & Ale	6.994.425
Tin wrought & unwrought	6.317.900
Hardware & Cutlery	14.798.050
Haberdashery & Millinery	13.412.685

In 1855 Great Britain imported from her Colonies – the compiled value as follows

From British East Indies	63.343.870
British North America	22.472.255
British West Indies	19.891.200
Mauritius	8.619.035
British Guiana	7.459.670
Ceylon	7.371.255
Cape of Good Hope	4.748.200
Singapore	3.078.690
Tasmania & Van Diemans Land	2.540.075
Other Colonies (Australia must be in here)	28.418.405
	$167.942.845

In 1855 Great Britain (& Ireland) exported to her Colonies, the following declared values:

To British India	51.767.275
British Australia	31.300.575
British N. America	14.997.810
British W. Indies	7.650.070
Gibraltar	4.530.425
Singapore	3.466.495
Malta & Gozo	3.511.565
Van Diemans Land	3.425.720
Cape of Good Hope	4.184.850
Channel Islands	3.005.610
British Guiana	2.282.935
Other possessions	14.221.875
	$144.295.705

These copied by Augusta Journal from Washington Union. Not fully reliable.

30 England. Sir Robert Walpole's saying.
m. 18.443.

Walpole has been accused of saying — "Every man has his price". It is believed that he said this with some qualification, as, "all those men have their price". The saying is recorded differently by different contemporaries. His son Horace Walpole modifies the phrase, but attributes to his father the saying: — "It is fortunate so few men could be prime ministers, as it was best that few should thoroughly know the shocking wickedness of mankind". "I never heard him say that all men had their prices, and believe no such expression ever came from his mouth."

Curiosities of History.

English History. Richard III.

This King has been grossly belied & vilified, because it was agreeable to the partisans of Henry VII. and the Lancastrians. It is ascertained that Richard was not hunchbacked nor deformed. Lord Bacon says he was "jealous of the honour of the English nation, and a good lawmaker for the ease & solace of the common people". His just & equitable laws have been eulogized by the soundest lawyers. The stories against Richard III. emanated from the Lancastrian faction, or were written later by avowed partisans of the House of Lancaster. Holinshed was one of them, and Shakspeare followed him & so does Hume. Holinshed followed Hall, & Hall copied Polydore Virgil, a stiff Lancastrian, & employed by Henry VII. to write the history of his period. "Shakspeare, by his Lancastrian partialities has turned history upside-down, or rather inside-out". — Sir George Buck first wrote in defence of Richard, & was followed by Horace Walpole and others — Many of the English have derived their knowledge of English History from Shakspeare's plays.

Curiosities of History (1857.

England & America.

"We are, in point of insolence, the very image and superscription of Great Britain; as true a gamecock as she, and I warrant you, shall become as great a scourge to mankind".

John Adams Letter in his Life. April 15. 1794

English pride is not more offensive to good taste than American vanity. Pride is the nobler quality of the two. English snobbery may not be less respectful of others, betts, than our insolent vulgar upstarts. Our distinctions of class are not made by law, but we have them — we have social distinctions as truly as in England. England gives distinction to the accident of birth; we make a God of money. We gain little by throwing down the idol of aristocracy, if we set up in its place a golden calf. It is easier to abolish the name of distinctions than to get rid of the thing. We may banish hereditary nobility and supply its place by a more vulgar aristocracy.

N.Y. Evangelist, Mar. 31. 1859

England & the Poor.

"The English are fully reserved and proud, and never place you at your ease, though they are not conscious of giving offense. — The manifest evils in English administration are — "increasing the prosperity of the rich, and deepening the misery of the poor." The Christian religion is every where recognized in England & they believe in the Divinity of Christ, but if you ask for fruits of that profession they point you to hospitals, almhouses and benevolent societies of all sorts, as if there were no deeper disease in man than physical ones. The obvious disease of England is spiritual, and its great want is — the WANT of BROTHERHOOD."

M. 16.22
M. 18.198.

Letter from England in N.Y. Trib. 1857

32
m. 2. 29a.c.

New England, Ideal as well as Real.

It is not an uncommon idea that New England is the chosen realm of prosy prudence and cold calculation, and that the people are as cold as the climate. A superficial view might confirm this notion. They left behind the poetry and beautiful arts of the old world, and had no burning desire to see them spring up in their new home. The educated knew something of Chaucer, Gower, Sidney, Spenser, Shakspeare, Fletcher, Beaumont, Ben Jonson, but there was so strong a recognition of the prevailing notions of government, society, and religion in most of these authors, as to make them distasteful to men of Puritan culture and utterly abominable in the eyes of some. Spenser's High Churchism was enough to taint the beautiful affections and spiritual faith that pervade his poems.

The Plymouth Pilgrims were mainly men of moderate cultivation, with little taste for the Muses, and probably parted with English refinements far less reluctantly than the Puritans who founded Massachusetts Bay. But the latter did not regret that they left behind the poets & artists of the old country. They condemned imaginations and yet were full of them. It is our deliberate opinion that the New Englanders are eminently an imaginative people and that their whole history has been the growth & bloom of the goodly seed first sown in tears.

The essential elements of the Puritan character are in its independence, faith & enterprise. The founders of New England had the best sort of originality and the germ of every other sort, originality of character. They were in earnest, and earnestness of will is the condition of all vital power, whether of mind or heart. Had the Puritans followed the scholars & wits of England we might have had an earlier literature, but we could never have had our own thinkers, orators & poets. The Puritans lived with God as their King & Comforter and the whole of the best mind of New England is proof of the quickening and inspiring power of this faith. It was this faith that made Cromwell and his heroes, & virtually made Milton & Bunyan, and the host of free & devout poets who for two centuries turned their pens against the despotism of the Stuarts and their successors.

The Puritans were Englishmen and they and their descendants had all of English reserve, while they renounced the courtly and ritual pageantry which enlivened the mother country.

N. A. Review of Margaret, a Tale of the Real & Ideal, April 1857.

The Puritans in respect to religious convictions, had much in common with the Scotch Presbyterians, yet little of the convivial temper and the enthusiasm for the drama so characteristic of all Celtic races. They had nothing of the artistic taste of Southern Europe. In England the arts of design have not taken root, but were pursued chiefly by foreigners; architecture and painting were the only fine arts then native to the soil, and the Puritans brought little of these to New England. They were satisfied with plain wooden meeting houses and these appeared to meet their taste as well as their convictions, or perhaps, as they could not build handsome churches, they preferred the rest simplicity to tawdry pretension; candid pine boards & shingles to lath & plaster sham, and atrocious gingerbread Gothic which some late Yankee carpenter has invented.

As to versified poetry, the leading Puritan writers were ignorant of its first principles, and we find monstrous doggerel coming from well educated men who were students at Cambridge with Milton himself. But we must not measure their fine by the distorted & dislocated rhymes of the Bay State Psalm Book. We must look for their true poetry in their prose, for they, like other men, did their best and most beautiful things when least straining after effect, & most earnest & spontaneous.

As to the development of the Imagination there is much in Ward's Cobbler of Agawam. Cotton Mather shows his humor & fancy in his prose, not in his poetry. Anne Bradstreet's volume was the first book of poems published in New England, had considerable fancy & no usual power of diction, but her verses are prosaic. Anne Hutchinson had more imagination.

New England people are remarkable for their love of beautiful scenery, and cold as their climate, they have in America taken the lead in description of Nature. He quotes Wm. Woods poetry on Mass 1634. He quotes Jonathan Edwards, & says he & Franklin were educators & representatives of New England imagination in the 18th century, though generally considered the driest & most matter of fact characters. Franklin has been the designer and architect of our industrial life; he had in his faculty of discovery and invention, a constructive imagination. He turned the faculty of vision to the utilities of the earth, as Edwards turned it to the spiritualities of heaven. These two men represent types of mind that are constantly bred in New England. The true Yankee is an idealist even in his love of money. He makes his money tell: it is never wholly dumb to the appeal of education, humanity & religion. The war of the revolution did much to stir the imagination by its lights & shades, defeats & triumphs. The best literature of the present century is fraught with the independence, devotion and energy of its fathers. N.A. Review. of the Real & Ideal. April 185[illegible]

Dr Channing & Daniel Webster are examples of New England mind in the present century. Their best passages are inspired by actual affairs. The ideal moralist and the practical statesman sometimes meet on the same heights of imagination.

In History, the New England mind shows its tendency to idealize facts and embody truth in imaginations. Prescott's & Bancroft's histories, & we may add Motley, prove that fact when vividly told is more charming than fiction, and quite as stimulating to the imagination. No modern state has celebrated its famous places and names more brilliantly than our own Massachusetts.

The same tendency to idealize realities, or to see and image forth the ideas that are in realities appears in other sagacious & practical men as Dunlap of Rhode Island, Theophilus Parsons (a Swedenborgian) President Pierce of Harvard, Whittier in his Songs of Labor; Horace Greely with all his isms is a kind of Orphic Franklin.

The disposition to connect imagination with matters of fact, is seen in Judd's Margaret, in Alcott's Orphic Sayings, Emerson; Bryant is a type of New England imagination, and Dana, and Longfellow, Lowell, Parsons, Whittier & Holmes.

The Puritan from the beginning has been unconsciously an idealist, and without knowing it he stamped the symbol of himself upon his first coinage, the Pine tree shilling, refusing in his sturdy independence to put upon his money the head of King Charles (or that of Cromwell) The Pine, how noble and eloquent a symbol of the New England mind! so lofty and self reliant, with burning resin in its veins, the comfort of good houses and strength of tall masts in its trunk, with sweet and pensive music in its branches, and unfailing verdure in its leaves. "The Pine is the Puritan tree, and before the oaks of old England it need not hide the head whose glory is green when the oak's leaves are fallen"

"In these remarks upon the imagination in New England, we have all along the way had an eye to Darley's masterly illustrations of Judd's tale of the Real and Ideal".

N.A. Review. April 1857.

Augusta July 13. 1857.

Bancroft in his history of New England, is held by all competent judges as having overwrought work, from his high colouring, his brilliancy, erudition and florid style, while they captivate the reader, are not always made subservient to the sober and homely truth of his subject. He has ascribed to the Puritans a philosophical theory of democracy, of which they never dreamed, and he has assumed for that theory a vitality, a maturity of development two hundred years ago, such as it can hardly be said to have secured for itself until quite recently.

"Grahams pleadings are often too strong; his deductions are very frequently too positive and unqualified; his zeal is occasionally unwisely spent, & his history has no philosophy, whether this be its praise or its reproach."

"Hildreth is utterly destitute of sympathy with the Puritans, but does not allow his fancy to transfigure their or any of their doings."

N.A. Review of Peter Oliver's Puritan Commonwealth April 1857

Magistrates & People.

The magistrates grasped an arbitrary power. The deputies of the people pressed their demands and finally triumphed over the magistrates & elders. The old English idea of the necessity of an aristocratic prerogative extended itself over these wilderness legislators. The hard handed magistrates were the patentees of the company, the responsible undertakers in the enterprise, whose property and worldly interests were all committed to it. The magistrates were Puritans, and so were the people who opposed them. Oliver says — "the republican cast, into which the body politic was moulded, was forced upon it by the peasants, in spite of the elders & magistrates." Of course there was as much Puritanism in the popular resistance as in the patrician oppression. The same peasants made the law excluding all but church members from the franchise. Ibid

Toleration

"During 50 years of Puritan rule on this soil, there were outrages committed in the name of law, and with the sanction of religion which it would be folly now to attempt to palliate. It is no less foolish to lavish invectives upon them". But they did not come hither for toleration. They did not believe in toleration. Not a line can be quoted from the pen of any one of them, which admits the wisdom or the abstract right of toleration. On the contrary they spurned it." A motion for toleration at Plymouth about 1645 was not put to vote by the Governor; he refused to put the motion "as being that which would cut out the power of godliness." Ibid

The puritans brought from England many of the stiff and dogged notions of Englishmen, though they were puritans and antiprelatists. They brought with them two essentially English prejudices, under which they had been reared, viz. a belief in the necessity of an aristocratic prerogative in legislation, and a conviction that the civil power had a right to control the free exercise of religion. These two English notions had a blinding influence and will account for much that was objectionable in their policy. N. A. Review April 1857.

George Downing,
"a native of New England, educated at Harvard College, a favorite of Cromwell, became a traitor and a scoundrel, & betrayed to the block some of his old republican friends. He is said to have invented the Navigation Act.

Sir Josiah Child wrote "A new Discourse of Trade" about 1677, in favor of the Navigation Act, &c.

His account of New England
"New England, he says, is the most prejudicial plantation to the Kingdom of England"

"They are a people whose frugality, industry, and temperance, and the happiness of whose laws and institutions, do promise to themselves long life, with a wonderful increase of people riches and power" He thinks this wisdom & virtue is to be commended and admired, but he says, "it is the duty of every good man primarily to respect the welfare of his native country". So he takes "notice of some things wherein old England suffers diminution by the growth of New England, & how that plantation differs from those more southerly, with respect to the gain or loss of this Kingdom". "Every thing referred to this Honour & gain. There was not the least regard to the interests of any of the colonies.

I. Our American Colonies, except New England, produce commodities different from those of England, as sugar, tobacco, cocoa, wool, ginger, dying woods &c. whereas New England produces generally the same we have here, viz. corn and cattle. Some quantity of fish they take & cure, which prejudices our Newfoundland trade, whereas few ought to be employed in that trade but inhabitants of old England. Other commodities from N.E. are some few great masts, furs, and train oil, of which the yearly value is but little. The greater value received from them is in sugar, cotton wool, tobacco & such like commodities which they get from other British plantations, in barter for codfish, salt mackerel, beef, pork, bread, beer, flour, peas, &c. with which they supply Barbadoes, Jamaica, &c, to the diminution of the vent of these things from England.

2. The people of New England do sometimes assume a liberty of trading contrary to the Navigation Act, by reason of which many of our American commodities, especially tobacco & sugar, are transported in N.E. vessels to Spain & other foreign countries, without paying any duty to the king, to the loss of the king, and to the damage of English merchants, who have to pay a custom in E. on such commodities.

3. People that go to our W. India plantations do work one Englishman to 8 or 10 blacks; there one E. and 10 blacks if supplied with what they eat and use and wear from Old E. would give employment to 4 men in England. But 10 such that go from N.E. do not employ one man in England for what we send to & receive from them.

(Yet Child confesses that the English are great gainers by the direct trade of New England to & from Old England, by exportations of manufactures, malt and other goods, amounting, he thinks, to ten times the value of what is imported from thence; "which Calculation I make upon mature deliberation", he says.

John Adams Life. I. 332. has this extract.

N.E. & Other Colonies.

Sir Josiah Child says New England was settled "by a sort of people called Puritans who could not conform to the ecclesiastical laws of England; but being wearied by church censures & persecutions, were forced to quit their fathers' land to find out new habitations, as many of them did in Germany and Holland as well as in New England".

Virginia & Barbados were settled by a loose, vicious people, who could not live at home, "but must have come to be hanged, or starved or died untimely of some of those miserable diseases that proceed from want and vice; or else have sold themselves for soldiers to be knocked on the head or starved in the quarrels of our neighbors as many were", or obtaining £16 they might go over to Holland and become servants of the Dutch, who refuse none.

But the great growth of Virginia & Barbadoes was immediately after the civil wars, and in those wars, when the worst of party, having lost their estates, & some having never been bred to labor, & others made unfit for labor by the lazy life of a soldier, betook themselves to these plantations; many Scotch soldiers were also sent there by the prevailing powers.

Another swarm went to these plantations, and to New England and other plantations at the Restoration, the army being disbanded, many officers displaced, all the new purchasers of public titles dispossessed of their lands; & many had become impoverished & destitute of employment. "Some were forced to sell themselves for a few years to be transported by others, to the English plantations."

Since then, they have been supplied by vagrant, loose people picked up in the streets of Westminster and London, and malefactors condemned for crimes, & some called quakers banished for meeting on pretence of religious worship!" I. 331.

[Adams calls the reflections on Virginia & Barbadoes, "scurrilous".

There is more intellectual activity in the Free States of America than in any other part of the world — a more general cultivation, and (taking the collective population) a more enlightened taste. Nowhere are greater sums spent for books & works of art, or for the promotion of scientific objects. Yet throughout the continent, and especially in Germany, they think we are a material people, having little taste for or appreciation of any thing which is not practical and distinctly utilitarian.

Bayard Taylor's letters 1857.

"In the most equal, educated, independent sections of the freest country in the world, in the best part of New England, the best part of America, you find the greatest multiplication of sects, and the widest separation between rich & poor in their places of worship.

Page 200. Notice of the old way of supporting the ministry in New England &c. Causes of the multiplication of sects.

Changes in New England as to living.

N.E. Farmer for Sept. 1857. has a letter from the editor, Simon Brown, dated Chester N.H. July 13. 1857. Two men who were traders & farmers in Chester, & had been, said that many years ago, a large portion of their trade consisted in exchanging goods for the products of the farm, as grain, butter, pork, lard &c. But this kind of barter has nearly ceased, butter & eggs being nearly the only articles presented. Formerly mostly the farmers raised corn & wheat for the family, except perhaps about a barrel of flour, during the year, at various times, for Thanksgiving & other pies &c. Now, 1857, without increase of population, there is sold in the town 1200 barrels of flour in a year, & these merchants alone sell 4000 bushels of southern corn meal in a year. The population is about 1300, so there is purchased about a barrel of imported flour for each individual. Mr Brown thinks this amount of flour [about a barrel to an individual] is not more than an average in all the towns of New England.

These traders said about the same quantity of corn, wheat, rye & barley was raised now that was raised 25 or 30 years ago, but not half the quantity of potatoes & oats.

What becomes of this grain, which formerly fed the same population? Why are 1200 barrels of flour & great quantities of corn necessary, in addition to the wheat & corn formerly raised? Mr Brown does not explain this, but alludes to some radical change in the rural population of New England. [Is there more bread & less meat eaten and more grain given to animals? Probably it is so generally.

2. 296.6. Persecution of Baptists & Quakers in N.E.
See History of Old South Church, pages 85. 86.
See Frothingham's Charlestown. 131. 163. 173.

Graham's account of Laws, religion, manners, customs, learning, &c in New England. Vol. 1. 410 to 432.

New England &c.

Massachusetts.

M.2.294 A correspondent of the Christian Advocate, 1857, says Massachusetts first resisted the tyrannical acts of Great Britain; fought the first battle of the Revolution; hoisted the first national flag & coined the first money; established the first school & the first college in the Colonies; set up the first press, printed the first book, and the first newspaper; planted the first apple tree and caught the first whale; produced the first philosopher in America & sent the first ship to the South Seas; She made the largest pot of tea that was ever made in the world, viz in 1773.

Southampton, Long Island.

This place with its cottages & windmills; its broad, shaded well built street, its pleasant church, & neat academy reminds one of some charming, sequestered village in New England. The houses are neat & comfortable, the church clean, ample & well cared for, the inhabitants friendly, intelligent & self respectful — all show that the settlement at the outset was from Congregational New England. Visit to the place 1857 in N.Y. Independent.

M. 2. 2946

Laborers, foreign & American

see M 18. 374

Any one who advertises for an "American cook", "American coachman", "American gardener", or any thing American, finds how extremely scarce an American domestic of all descriptions. Irish and Germans have engrossed that kind of labor, while an American servant, in this section of the country, unless he is colored, is almost as rarely seen as one of Turkish or Chinese descent. Even in New England, the race of Yankees is running out, and foreigners are taking their places.

N.Y. Evening Post July 9. 1857

The Springfield Republican says their farms are now operated by Irishmen; that the heaviest manufacturing establishments have changed their operative force until from 70 to 85 per cent is foreign — Irish, Scotch, and German; that 70 per cent of the operatives in the Glasgow mills at Hadley Falls are foreign, and a greater proportion in Holyoke.

What has become of the Yankees? The Republican says the manufacture of boots & shoes in 1855 occupied 74,326 hands, & amounted to 37,489,923 dollars. Most of these laborers are Americans.

Ready made Clothing occupies 2000 hands and amounts to 9 millions of dollars a year.

Sewing Machines & daguerrotypes occupy 500 hands

Those branches of manufacture which ~~requi~~ require superior intelligence & skill employ chiefly Americans.

A majority of our floating young men go west and plant themselves in the cities and on the prairies. New England suffers an immense draft every year. The young American will not work for 150 dollars a year, when with that sum he can buy a better farm at the west than his employer owns.

Where are the New England Girls? The Sp. Republican says some are employed in other branches of manufactures, (besides cotton mills, &c); some have gone west with fathers or young husbands; and many now remain at home that used to work in factories. The factory society is lowered by the employment of foreigners, and the farmers & mechanics are more independent than they were & can keep their daughters at home; (and the daughters dislike the company of ignorant, foreign girls)

Another cause, mentioned by the Evening Post, is the facility with which Americans can change their situations, having a capacity for various employments to better their condition, common to no other races on earth.

Evening Post, July 9. 1857 — continued.

In no other country do the natural unappropriated resources of the country create so great a demand for labor, or reward it so liberally. Foreigners born and reared abroad, rarely or never acquire this flexibility and enterprise of character; nor have they the pride of our countrymen which ordinarily refuses to engage in household service. Hence this field is left to them by the American, who gradually picks his way into those channels of industry, in which intelligence, tact, aptitude and common sense will command the highest compensation.

"The greater part of the English & Irish Emigrants who landed in Canada pass on to our western states, and only a small part remain in Canada.

N.Y. Evening Post.

"All our Laborers come from Europe".

Mitchell's Address at Bridgeport Oct. 1857

Wages in Norway 1857

A harvest hand 21 cents a day to 31 cents & food, or 42 cents without food. A strong lumberman may get 52 cents a day — a plowman 42 cents. In the winter, a laborer gets 42 cents a week and board. Shoemakers, Tailors and other mechanics get about 42 cents daily

Bayard Taylor.

Laborers, Spring of 1858.

Irish & others get less wages than years past, and it is difficult to find employment. Farmers give for laborers 6 or 7 months, 13 & 14 dollars a month, and for some 15 or 16 dollars a month.

Mechanics seem to charge about as much as ever. A mason who worked for me wanted $2.25 per day, and a lather 1.75 — Common laborers ask 1.25 and 1.00 per day.

M.2.296c

French Revolution

This moral earthquake was hailed by the people of America, with Washington at their head, at the outset. Jefferson, a brilliant rather than a just thinker, had sanguine visions of a glorious issue, & became the leader of the party favorable to France.

John Adams, on the contrary, early predicted that the French experiment of self government would fail, even before Burke wrote "I know not he says, what to make of a republic of 30 million atheists!" Washington was naturally of the conservative class, and as the revolution was more developed, he was more alienated from Jefferson's views.

In a letter of John Adams, 2d January 1794, he says - The news from France, so glorious for the French army, is celebrated in loud peals of festivity." This was at Philadelphia. "The calamities of France are not over".

Feb 2. 1794, he says: the friends of Genet had a feast on the 6th, and drank toasts enough to get merry, and gave a sharp shot or two at the President.

April 1. 1794. he notices a festival proposed to be held in Boston "to celebrate the successes of our French allies". Samuel Adams was connected with it, but it did not succeed, & the festival was not held. It was to have been in March.

These items from the Life of John Adams. by C.F.A.

46

48

M. 2. 212c

Vox populi, vox dei. See M. 14. 122.

John Adams, in a letter in his Life, 15 April 1794, says, "vox populi, vox dei, they say, and so it is sometimes, but it is sometimes the voice of Mahomet, of Caesar, of Cartesian, the Pope, and the Devil."

See effects of acting on this principle on the opposite page.

M. 2. 296. American Revolution.

Stamp act pass Parliament March 1765, 294 to 49. to commence operation, Nov. 1. Gov Bernards speech May 30, does not mention it; he noticed his own exertions to introduce three improvements, viz. potash, hemp, and the carrying lumber to the British markets. Endeavors to dissuade them from attempting manufactures; "an undertaking (he says) at all times difficult, but under the disadvantage of high priced labor, impracticable". He counsels them to submit to the decrees of parliament, which he says, "is the sanctuary of liberty & justice;" and the prince, "realizes the idea of a patriot king". "Surely then, we should submit our opinions to the determination of so august a bodi", and acquiesce in a perfect confidence that the rights of the members of the British empire will ever be safe in the hands of the conservators of the liberty of the whole." [This was British, and American Tory doctrine.

June 6. Congress proposed by Mass. House of Reps. and to meet at New York first Tuesday of Oct. 1765. Invitation to other Colonies. James Otis, Brigadier Ruggles & Col. Partridge chosen to proceed to New York. Col. Worthington was first chosen but he excused himself. and Brig. Ruggles was chosen in his place. Tories and whigs united in this matter.

Riots in Boston in August, against Oliver & Hutchinson

Effect of Party Excitement on Morals

"Among the phenomena which most remarkably distinguish all times of high party excitement, are the shaking of the foundation of morals, by the weakening of the solemn regard for truth in the general estimation of men. Of this the period which succeeded the enactment & repeal of the stamp act, produced numerous examples. In some cases in courts and before referees, John Adams remarked that "party spirit destroyed all sense & understanding, all equity and humanity; all memory and regard to truth; all virtue, honor, decorum and veracity". Life of John Adams, F. 86

p. 48. "The error of many leaders of the American Revolution was that of substituting, at all times, the voice of the people for the voice of God. The talent of such statesmen consists in destruction. They see nothing but abuses, oppressions & tyrannies to be suppressed. They can build up nothing". Life of Adams, F. 80

Stamp act repealed 1766; and during two or
M. 18. 95 three years following, the question of authority between the mother country & colonies was in a great measure suspended. F. 83.

M. 18. 95 Convention held in Boston, Sept 22. 1768, by invitation from Boston; continued 8 days. Upwards of 100 towns represented. They acted with moderation.
Frothingham notices this Convention p. 276.

1768. 4 Regiments of British Soldiers stationed in Boston. Produced great indignation. The very sight of the fiery scarlet uniform exasperated the people. — Mamacy March 5. 1770.
I. 88.

Tax on glass, paper, paint & tea — the last was a reality & typified events. Tax on three former repealed. That on tea remained. 1770.

British Regulars, now & when they came as friends, were always suspicious in their bearing. E. 96

Lawyers. 1770

From the rise of the troubles, as a general thing the lawyers, following the natural instincts of their profession, had either studiously remained neutral, or had leaned decidedly to the side of prerogative. Cambridge Thatcher, now dead, was the first exception. John Adams and Josiah Quincy Jr, were now by far the most prominent of the few lawyers in Boston opposed to the Government policy. Otis, long an energetic counsellor, had just sank, a victim to his own irregularities, and the vindictiveness of his enemies. "Joseph Hawley, the pillar of the party in western Massachusetts, was not at all times on hand, nor did his temperament, ever prone to melancholy, incline him to assume undivided responsibility." Both he & Samuel Adams saw in John Adams the person now wanted.

John Adams attended the Superior Court at Springfield in 1768 (Aet 33 for first time) where he became acquainted with Major Hawley, and their friendship continued till Hawley's death 1788

Colonies.

"At no time was any spirit of cordial good will towards their American dependencies visible in the people or government of the mother country."
"The mercantile & manufacturing temper of Great Britain regarded the people of the Colonies, not as friends & brethren, but as strangers who might be made tributaries".
"The idea of the civil rights of the colonies was not in question any more than if they had been conquered by arms."
"The commercial definition of colony, allowed Europe, made it a dependency, not for the benefit of the offshoot, but only to strengthen the parent stem".

Hutchinson, Oliver, and many others, who were decided opponents of liberty & friends of tyranny, were natives of Massachusetts and some of them Congregationalists.

1774 "Samuel Adams and Joseph Hawley were mainsprings of the Patriot movement."

1774 House summoned to meet at Salem June 7. June 17th. Resolutions passed for meeting of committees from the several colonies at Philadelphia Sept. 5 chosen to go — all done before Gage could dissolve them. James Bowdoin, a man of fortune; Thomas Cushing, of the commercial class on the seaboard; John Adams and Robert Treat Paine, professional & educated. Samuel Adams, the personification of the religious and political spirit of the majority. Joseph Hawley seems to have been disinclined to prominence in public service, so John Adams was selected. Hawley made efforts to bring John Adams into public service. John was not present but in Boston.

John Adams & three of his colleagues set out for Philadelphia, Aug 10. and were escorted from town to town & received everywhere as public guests, through Connecticut to New York.

The "levelling spirit" of New England. 1774

This spirit was supposed to exist in New England and not only Episcopalians & Aristocrats were afraid of this spirit, & warned people against it, but even some friends of liberty. The New Englanders were also supposed to be in favor of independence & this suspicion excited fears, even in Washington.

E. 159

Non importation, Non Exportation, Non Consumption } Agreement, an act by the Philadelphia Congress, in 1774 — the only act they performed.

most thought this would bring Great Britain to Bankruptcy, an opinion not uncommon in the mother country. John Adams had no confidence in this measure, though he voted for it because others believed in its efficacy, & it became a bond of union.

The act was not one of conciliation, and effected little as a means of offence. The operation was adverse to the colonies. They needed the supplies which they cut off.

The foreign trade of a country cannot extend beyond the surplus of her products, the total loss of which may create not temporary inconvenience to individuals or classes, but can scarcely involve a whole community in ruin. (This said in regard to England, & the effects of our "Agreement" upon her.

"No people probably ever went into a struggle more utterly unprepared with means of attack of every kind, than the Americans in 1776."

Old Congress 1774.

They assembled at 9 AM. were engaged in debate till 3 PM. then went to dine with some of the "nobles" of Pennsylvania at 4 o'clock, "and feast upon ten thousand delicacies, and sit drinking Madeira, Claret & Burgundy till 6 or 7. and then go home fatigued to death with business, company and care." Letter of John Adams.

Dr Myles Cooper and Dr Isaac Wilkins, both zealous churchmen (Episcopalians) put forth the most absolute doctrines, mingling them with adroit appeals to the merchants and farmers against non-intercourse measures. "Among a commercial people, such arguments will never fail to gain hearers. The Assembly of New York refused to ratify the proceedings of Congress.

Second Continental Congress May 1775.

Massachusetts sent 5 as before — John Hancock instead of James Bowdoin. New England in sentiment was far in advance of the Middle States.

"In all civil convulsions, there is a class of men who put off taking side as long as they can", in order to be able to join the strongest in the end. — A secession of the wavering & irresolute was now taking place in the Middle States. May 1775.

Epidemic Malady, fatal to many around Boston Sept 1775. Fever raged in the camps. Dysentery prevailed. & Throat distemper

Virginia 1776

"Virginia under the legislation which had hitherto prevailed, had been raising into permanency a strong landed aristocracy. Already there existed entailed estates of enormous tracts in the hands of single families, the steady operation of which could only be arrested by some special interference of the legislature" F. 205

"An aristocracy neither of talent, nor learning, nor moral worth, but of landed & slave interest, was fostered" Howison's Hist. of Virginia Vol. II. p. 206.

From this class were chosen the executive Council, Judicial officers, down to County Courts, and the representatives to the popular branch of the legislature. This system was so strong that Jefferson could not entirely overthrow it. The men were conservative. and in the way of popular institutions. Patrick Henry the Lees, George Wythe & others were advocates of independence, and in favor of reforms at home. But some of the Virginia delegates were always holding back.

F. 205-206

American Revolution.

New England. 1776

"The New England delegates had long been familiarized with the working of the most republican system then known in the world." F. 206

Southern Colonies. 1776

These had been founded upon the recognition of an exclusive principle, which though much modified, could not fail to extend its sway, with the increase of property & the growth of local & family associations. Virginia, especially, under the legislation, &c (see page 52.

Extract of a letter from John Adams to Gen. Gates, March 23. 1776 — "All our misfortunes arise from a single source, the relactance of the southern colonies to a republican government." "Governments established on popular principles, are so abhorrent to the inclinations of the barons of the South and the proprietary interest in the middle states, as well as to that avarice of land, which has on this continent made so many votaries to mammon, that I sometimes dread the consequences." F. 207.

The aristocratic party wished to establish an executive & Senate for life, and a triennial representation. By the influence of Henry, the Lees, Mason, Wythe and especially Jefferson, the system was much more republican than the aristocratic party desired.

John Adams wrote a pamphlet which was printed and sent to Virginia, in favor of a republican constitution. He sent a similar pamphlet to North Carolina, upon request from them, & wrote other letters of the same kind.

Parties in Congress in early part of 1776.

Mostly the delegates of the Middle States (N.Y. N.J. Penn. Del.) about half from the Southern States, and here & there one from New England, wished not to do any thing to bring on war. They, or most of them, thought Great Britain would send commissioners with the olive branch.

On the opposite side were a majority of New England and Virginia delegates & scattering ones from other states. This class included Wythe, Jefferson & the Lees of Va. Gadsden & Rutledge of S.C. Chase of Maryland, McKean and Rodney of Delaware, Franklin of Pa. Sergeant of N.J. and almost all of the New England delegates — Now a great struggle to induce people & delegates of some of the states to go for independence.

May 10 & 15. Resolutions passed almost equivalent to independence. British authority was subverted.

Resolution for Independence proposed June 7. Debated 8th & 10th. As yet only 4 N.E. and 3 Southern states for them. Committee to prepare a declaration June 11.

The opposition was chiefly in 5 middle colonies, & John Dickinson was their leader. N.J. & Maryland soon came over. Next came Pa. Delegate again July 1st 2. Resolution of June 7 carried. Declaration approved July 4. All the colonies voted for the resolution July 2. & the declaration July 4.

The people.

John Adams in a letter July 2. 1776. says — "The people will have subdued power in the new governments, and the people are extremely addicted to corruption & venality as well as the great. But I must submit all my hopes and fears to an overruling Providence in which, as unfashionable as the faith may be, I firmly believe."

Parties in the State.

The population of Virginia & New England had been almost exclusively derived from Great Britain.

The first settlers of New England cherished the extreme ideas of the extreme reformers, and were as little idolaters of the persons of the hierarchy.

Many Virginia had borne the impress of the cavalier revering the authority of the church & the established order of ranks in the state; & holding loyalty as a sentiment rather than a principle.

Between them were the proprietary government with less vanity of character. They had no features in common — the monopoly in few hands of extensive landed property, which vested estates in the original grantees or their successors, that affected the whole structure of society. There was a aristocracy & the poor. The leading men concurred in this, that they sympathized far more with the cavalier tendencies of their southern neighbors, than with the Round Head equalitarian of New England.

Massachusetts & N.E. 1774.

"The social system of New England as developed during more than a century by its town organizations its schools, and its religious congregations, was considered by the inhabitants of other colonies, as it was in fact, a great approximation to what some called levelling at that time, and others now call democracy" — whatever there was of an opposite tendency, clustered around official agents from the mother country or the orders upon Boston by the presence of those of the Anglican Church. Wealth was not concentrated to any extent in the form of capital. The few distinguished above their neighbors in this respect, had gained & still held it by trade. Among them the wealthy, but a small number ventured to take the hazards of the revolution. The remainder disappeared from the scene with the declaration of Independence, carrying off such of their property as they could remove. The towns contained a hardy, industrious & moral population. Boston had not gained much in numbers for many years. The people were noted for their devotion to popular ideas. The removal of the loyalists only expunged a class of men aspiring to an aristocracy.

Massachusetts 1779 or Boston.

"The removal of the loyalists did not erase that gradation of sentiment which will ever make itself felt in the most democratic communities, so long as social forms shall be maintained, and property be recognized as sacred."

Some of those that remained wished for a government with distinction of ranks as in England, so others were on the opposite radical extreme: Mostly the people were between these extremes.

The Essex Junto:

Some leading minds in Essex had gone against the constitution of 1778, & set forth their views that that the constitution should strongly reflect the rights of property. The remote country districts were jealous of a delegated authority & viewed with distrust a mixed form of government. — Theophilus Parsons, and Joshua Wendell & others belonged to the former class. To the latter belonged Samuel Adams, Thomas Cushing and others. John Adams was between.

France

Sympathy with Americans as victims of oppression or as champions of liberty had no share in the action of France in the Revolution. There was an utter want of sympathy with the fate of the colonists. There was hatred of England, & a disposition to promote discord in her possessions, & to humble her. Generosity of spirit or sympathy with liberty was not thought of.

Parties under Washington & Adams.

"I should say that full one third of the people of America were opposed to the Revolution. These, retaining that overweening fondness in which they had been educated for the English, could not cordially like the French; indeed they most heartily detested them. An opposite third conceived a hatred of the English and gave themselves up to an enthusiastic gratitude to France. The middle third, composed principally of the yeomanry, the soundest part of the nation, and always averse to war, were rather lukewarm both to England & France; and sometimes straggles from them, & sometimes the whole body united with the first or the last third, according to circumstances."

Letter of John Adams to James Lloyd, Jan'y 1815

A third part of the people, who had been averse to the revolution, were then [under Adams's administration] and always before & since, governed by English prejudices; and then and always before & since, constantly sighed for a war with France and an alliance with Great Britain.

Ibid.

Revolutionary War
Divisions & Parties.

"Our divisions began with human nature. They have existed in America from its first plantation. In every colony, divisions always prevailed. In New York, Pennsylvania, Virginia, Massachusetts and all the rest, a court and country party have always contended. Whig & Tory disputed sharply before & during the revolution. Every measure of congress from 1774 to 1787 inclusively, was disputed with acrimony, and decided by as small majorities as any question is decided in these days."

Letter of John Adams 25 Nov. 1812

p 57 What Adams says of Washington.

In a letter to Jefferson, 30 June 1813, in regard to anonymous addresses in Adams's administration, he says he wrote them all. "It is true, I was sufficiently plagued by P's and F's and S's. These powerful puppets danced upon the wires of two jugglers behind the scene; and those jugglers were Hamilton and Washington."

Old Parties.

We cannot allow that more than two thirds of the people were with us in the revolution. The last contest in Boston in 1775, between whig and tory, was decided by 5 against 2. About 2/3 of the nation are now with the administration. Two thirds always had, and will have, more difficulty to struggle with than one third them with all our foreign enemies.

John Adams's letter to Jef. 31. Aug. 1816.

Quakers.

m. 19-72 Thomas McKean to John Adams, Sept 1813, says a majority of the people of Pennsylvania were not against the revolution at its commencement, though a large majority of representatives & civil officers were against it, because they were Quakers. "The Quakers had the entire government & rule in Pennsylvania from 1682 to 1776." The 3 quaker counties, Philadelphia, Chester and Bucks, had 8 members each, the city, also chiefly inhabited by quakers had 2 members, making 26 — Eight new counties erected before the revolution, had some two & some one representative, but only 10 in all, though their numbers far exceeded those of the Quaker counties. The quaker counties had a majority in the assembly and made all the laws. The Constitution of 1776 remedied this inequality, & the Quakers ceased to rule. So says McKean

The Congress of 1774

John Adams says in a letter to Thos. Jefferson 12 Nov. 1813, that one third were tories, 1/3 whigs and 1/3 mongrels. John Dickinson was the leader of the aristocrats. Gov. Livingston and Mr Jay, his son in law, were of this privileged order.

Revolutionary War.

Old Parties in Delaware.

At the time of the revolution, 3/5 in Newcastle county were presbyterians, mostly from Ireland; 7/8 in Kent were Episcopalians, mostly from England, & in Sussex 9/10 were Episcopalians, chiefly from England. Some Swedes & Hollanders in the counties. The society in London, for propagating the gospel in foreign parts, had about half a dozen missionaries, perhaps more, in Delaware who had salaries some 50£ & some 60£ sterling a year. These salaries would cease if the states became independent, so they opposed the revolution & "told their hearers, many of whom, especially in Sussex, were illiterate, ignorant & bigoted, that it was a plan of the Presbyterians to get their religion established; that it originated in New England & was fostered by the Presbyterians in every colony or province". "A majority of this state were indisputably against the Independence of America, but the most sensible of the Episcopalians, the Baptists and Quakers, and the Presbyterians, well knowing the expulsion, prevailed against them, as they believed, if they resisted, they would be overpowered by the help of the other colonies."

Thomas McKean to John Adams. Philada. 15 Nov. 1813

Those Opposed to the Revolution.

Thomas McKean in a letter to John Adams, January 1814, says, on mature deliberation, he agrees with Mr Adams "that about one third of the peoples of the ~~United States~~ colonies were against the revolution" and that "more than one third of influential characters were against it." He continues — "The opposition consisted chiefly of Friends or Quakers, the Mennonists, the Protestant Episcopalians — whose clergy received salaries from the Society for Propagating the Gospel in foreign parts — and from the officers of the crown and proprietors of provinces with their connections — adding the timid & those who believed the colonies would be conquered, and that they of course would be safe in their persons & property from such conduct, and also have a probability of obtaining office and distinction — and also the discontented & capricious of all grades."

p. 56

Washington again.

John Adams in 1815 calls Washington, Hamilton and Pinckney a "triumvirate" by whom he was sacrificed "to the unbridled and unbounded ambition of Alexander Hamilton in the American triumvirate." He thinks they were ignorant of the people & parties, and expected New York & Pennsylvania to support them.

In a letter to James Lloyd 14 Feb. 1815, Adams says — "Detesting in my heart that contracted principle of monopoly and exclusion which had prevailed through Washington's administration, & to which I had so often been compelled to submit, & he proposed Gen. Muhlenberg as an officer, but the Triumvirate would not consent."

Opposed to New England, in Pennsylvania.

John Adams says in his administration in 1797–1801. that the Quakers were greatly prejudiced against New England and personally against him; The Irish (meaning Scotch Irish) who were powerful in Pa. were enthusiasts for the French revolution, bitterly prejudiced against New England, strongly inclined to favor the southern interest and against the northern. The Germans hated France & England, & hated, having been so taught, New England more than either, & abhorred taxes more than all. The English, Scotch and Irish Presbyterians, the Methodists, Anabaptists, the Unitarians & Universalists with Dr. Priestly at their head and all other sectaries, even many Episcopalians had been carried away by the French revolution, & firmly believed that Bonaparte was the instrument of Providence to destroy the pope and introduce the millennium. They were headed by McKean, Mifflin, & others. Dr. Rush, Clymer, Ingersoll, wished well to the administration but were discouraged. John Dickinson & Charles Thompson were decidedly opposed.

The Triumvirate, Adams says, were ignorant or inattentive to these things, viz. Washington, Hamilton, Pinckney.

John Adams to James Lloyd 14 Feb. 1815

History.

Extract of a letter from John Adams to Dr. J. Morse March 4. 1815

"I read history as I do romance, believing what is probable, and rejecting what I please. Livy, Thucydides, Tacitus, Hume, Robertson, Gibbon, Raynal, and Voltaire are all alike. Our American History for the last 50 years is already as much corrupted, as any half century of ecclesiastical history from the Council of Nice to the restoration of the Inquisition in 1814". A true history of the last 60 years would make the historian to be called a liar.

People of Europe

"There is not one nation in Europe that understands or is capable of understanding any constitution whatever. Panem et aquam, et vinum et circenses are all that they understand, or hope or wish for. If there is a colorable exception, it is England."

John Adams letter 30 March 1815 to J. Lloyd

Despotism of all sorts.

"The fundamental article of my political creed is that despotism or unlimited sovereignty, or absolute power, is the same in a majority of a popular assembly, an aristocratical council, an oligarchical junto, and a single emperor. Equally arbitrary, cruel, bloody, and in every respect diabolical".
John Adams's Letter to T.J. 13. Nov. 1815.

Changes between 1765 & 1775

In these 10 years recourse was had to address, intrigue artifice & stratagem to induce Americans to favor Great Britain. Promises & threatenings were used; Hopes & fears excited, avarice & ambition appealed to, and with such success, that an organized, drilled and disciplined party was formed, in favor British pretensions & claims. Nearly one third of the people were seduced & deluded. In 1765 no such party was formed. In most of the colonies, men of the first rank, station, property, education, influence & power, who were real or pretended Americans in 1765, were converted to real Britons before 1775. In Massachusetts Harrison Gray, Oxnard, Jonathan Sewall, Daniel Leonard, Samuel Quincy, who had been patriots, were converted to toryism, by the arch tempters Hutchinson and others. They were bribed by office.

Of the congress of 1765. a part were hostile to the business. Some colonies were not represented.
Letter to Dr Morse 22 dec. 1815.

Superstition and fraud.

"How has it happened that all the fine arts, architecture, painting, sculpture, statuary, music, poetry and oratory have been prostituted, from the creation of the world, to the sordid and detestable purposes of superstition & fraud?" Letter to Vandenkemp. 27. dec. 1815

Episcopalians in Massachusetts.

"Here the clergy & principal gentlemen among the laity were high churchmen indeed. Passive obedience and non resistance, in the most unqualified & unlimited sense, were their avowed principles of government, and the power of the church to decree rites & ceremonies, and the authority of the church in controversies of faith, were explicitly avowed." Letter to Dr Morse dec. 2 1815

In Virginia.

"The church of England was established by law, in exclusion & without toleration of any other denomination. The British act of Uniformity was acknowledged as law and carried into execution by the magistrates."

"In New York, the church of England displayed its essential character of intolerance"

"Yet the churchmen in the colonies were the real dissenters, not forming more than 1/15th of the people.
Ibid.

Major Hawley (letter to Wm Tudor 24 Jan. 1817. by J. A.)

"Major Hawley was one of the best of men in the province, and one of the ablest lawyers and best speakers in the legislature." Vol X. 238

"Major Hawley, always conscientious, always deliberate, always cautious, had not slept soundly" "The patriots could carry nothing in the House without the support of Major Hawley"

X/239. 240

Dissensions in America or Mass.

"This country, like all others, has been a theatre of parties and feuds for near 200 years. Look into all our memorials, histories they cannot be called, Winslows, Winthrops, Morton the first, Morton the second, Hubbard, Mather, Prince and even Hutchinson himself and then judge how quietly harmonious our ancestors have been". "See in Emerson's "History of the first Church", elements that have been fermenting, frothing and foaming ever since" John Adams X. 242. letter to W. Tudor 1817

Court and Country party

"There was always a court and country party in the province. The town of Boston had been almost invariably at the head of the opposition, that is, of the country party".

Shirley's Administration was supported by Oliver, Otis, Trowbridge, Leonard, Chandler, Stoddard, Choate, &c. but there was a formidable opposition in Boston, that much embarrassed the government.

Pownal was more conciliatory & comprehensive and Hutchinson & Oliver and their adherents blew him up & perverted every thing he said or did. Pownal favored no conspiracies against the liberties of America. The plan of subjugating America was matured & digested in Shirley's administration, & there Hutchinson learned it. p. 243

Judges Dress.

In 1761, the five Judges with Lt Gov. Hutchinson at their head as Chief Justice, were all arrayed in rich robes of scarlet English broadcloth; in large Cambric bands, and immense judicial wigs. Their dress was more solemn and more pompous than that of the Roman senate, when the Gauls broke in upon them. (In Council Chamber. X. 245.

Two portraits of more than full length of King Charles II and James II, in splendid golden frames, were hung aloft on the most conspicuous sides of the apartment. (It was the Council Chamber.) Little likenesses of Winthrop, Bradstreet, Endicott and Belcher hung in obscure corners of the room.

John Hancock.

John Adams, 1817, says Hancock had vanity and caprice, but was radically generous and benevolent. He was as a merchant, regular & punctual, and his uncle left him his fortune. His uncle in 1755 had 45 ships plying between Boston and London and other business in proportion. John Hancock was an industrious, indefatigable man of business, and always gentilelly dressed, in the fashions of those days. His commerce was a great one. A thousand families are said to have been dependent on him. [Improbable.] He had real estate in Boston, in the country, in Connecticut, and the rest of New England. He was the delight of the eyes of the whole town of Boston.

After he entered public life, his mind was engrossed by public cares; his business was left to subalterns; his private affairs were neglected, and so continued to the end of his life. If his fortune had not been very large, he must have died as poor as Samuel Adams or Elbridge Gerry.

James Otis, Samuel Adams & John Hancock merited statues & obelisks from Boston & the U. States.

"Such adulations are however monopolized by profligate libellers, by cringing flatterers, by unprincipled ambition, by sordid avarice, by griping usurers, by scheming speculators, by plundering bankers, by blind enthusiasts, by superstitious bigots, by puppies and butterflies, and by every thing but honor and virtue".

John Adams to Wm Tudor 1 June 1817

John Hancock was very infirm & spent a great part of his life in acute pain. He had a peevishness of temper that sometimes disgusted & afflicted his friends. He attended to business to the last with patience, perseverance and punctuality. He had a great deal of political sagacity and penetration — was not a contemptible orator or scholar. He was learned compared with Washington, Lincoln or Knox.

Samuel Adams

was educated a Calvinist & was a Calvinist; but he lived & conversed freely with all sectarians, and never imposed his creed on any one [Adams says Hutchinson & Oliver were Calvinists & Trinitarians] S. Adams was an original man. He was born and tempered a wedge of steel to split the knot of lignum vitae which tied N. America to Great Britain.

The British ministry discriminated Samuel Adams and John Hancock, from all others, for inexorable vengeance, as two men the most to be dreaded by them. Had not James Otis been dead, his name would have been at the head of the triumvirate. These three were the most essential characters: the first movers of men in the colonies, the firmest pillars of the revolution. Samuel Adams labored for country 50 years with his pen and tongue, without fee or reward.

European people

In all European nations, the persons who have not a penny, is double those who have a groat: admit all these to equality of power and you would see soon how the groats would be divided. But in a few days, the party of the groats would be found again, and a new division must ensue.

Even in the United States, a majority of persons have no property.

X. 268

French Revolution.

When I returned to Philadelphia from France in 1790 after 11 years absence, "I found Pres. Washington and all his family, and all his ministers, both houses of Congress, the city of Philadelphia and all mankind glowing with sanguine hopes & confident expectation of a revolution in France, that should produce a free, democratical republic, as sister to ours, in the first nation of Europe. I stood alone, would agree with nobody in opinion upon that subject. I could foresee nothing but calamities to France and the world, and the French constitution of 1789 confirmed my fears. I saw a disposition every where to enter into closer connections with our sister republic, & to unite with her in a war against all her enemies!"

J. A. to John M. Jackson. 30 Dec. 1817

Major Hawley

In the autumn of 1774, John Adams read to Patrick Henry at Philadelphia, a short and hasty letter to him, received from Joseph Hawley concluding with these words — "after all, we must fight!" Henry listened attentively to Hawley's letter and as soon as he heard the words, "after all, we must fight", he broke out vehemently "By God, I am of that man's mind". He said he agreed entirely with the writer.

I have sometimes wondered they did not throw Oxenbridge Thatcher (who was next to James Otis) over the bar as they did soon afterwards Major Hawley. Doctor Jonathan Mayhew had great influence in the commencement of the revolution. Mr Cushing had a great and salutary influence.

Past Wars — letter of Adams 14 Dec. 1819

Adams remembered the war of 1745 and its end; the war of 1755 and its close; the war of 1775 and its termination; the war of 1812 and its pacification. "Every one of these wars has been followed by a general distress; embarrassment of commerce, destruction of manufactures, fall of the price of produce and of lands, similar to those we feel at the present day, and all produced by the same causes" — "These causes are disgorging upon us the merchandise & manufactures of England, after peace; our extravagance and luxury, &c. He refers more particularly to the distress of 1819, but seems to include the causes of this in the distresses of the preceding wars.

Ad 18.213. A corrupt nation cannot be restored.

"Have you ever found in history one single example of a nation thoroughly corrupted, that was afterwards restored to virtue? And without virtue, there can be no political liberty." Brutus and Cassius, had they been successful, could not have restored virtue and liberty to Rome. X. 384

Adams seems to think that riches are the effects of temperance and industry; and that they (riches) produce luxury; and that luxury produces effeminacy, intoxication, extravagance, vice & folly.

Calvinists.

"I have never known any better people than the Calvinists, but I cannot class myself under that denomination." 18[illegible] X. 389

New England in Congress 1774. 1775.

"It ought to be eternally remembered that the eastern members were interdicted from taking the lead in any great measures because they lay under the odium and a great weight of unpopularity. Because they had been suspected from the beginning of having independence in contemplation, they were restrained from the appearance of promoting any great measures by their own discretion, as well as by the general sense of Congress." Letter to R. H. Lee 24 Feb. 1821.

How they served Tories 1775

Some poetry published in 1857, describes how the whigs in 1775 hung a tory by the neck till he was almost dead, because he would not shout liberty. He finally shouted liberty to save his life, but told them they had an evil & cruel way of making whigs. The 4 last lines of the poetry are:

Those stirring boys would not hear it
A tory wash about their hives
And that's the way they managed things
In 1775.

American Revolution.

Opinions on the French Revolution.

Dr. Priestly fully believed the French would establish a free democratic government, in 1793. ~~J. Q. Adams~~ had no belief at all, and asked various questions about 25 millions of ignorant people becoming free. Priestly ~~could~~ founded his opinion on the revelation and the prophecies—the ten horns, &c.! To Thomas J. 15 Aug. 1823.

Adams's Opinions

He says 12 April 1824 in 89th year, "In no moment of my life did I ever approve of a consolidated government; Nor had I any thoughts of recommending any hereditary branch of any state government." (This about writings in 1778 &c.

Washington & Sedition Law, &c.

He approved and defended the Alien and Sedition Laws. It was the most fatal error of the federal party, viz. the Sedition Law (and the other did much harm though it is defensible).

John Adams had no hand in suggesting these laws, though he signed them. He had no confidence in their value. I 561. C. F. Adams

Hamilton—

His tendencies were never to popular ideas. Neither by birth, education, taste nor habits of life entertaining faith in theoretical democracy, his later observation had only confirmed his profound distrust of every thing which savored of it. C. F. Adams, I 526

C. F. Adams states that the moderate Federalists of the southern & middle states supported John Adams, John Marshall being one of the leaders.

Those intriguing for & with Hamilton were the more violent Federalists, N. E.

John Adams had imperfections of temper and was sometimes passionate & violent.

George Washington had occasional outbursts of violent passion, of which Hamilton complained and Jefferson mentions. Mr. Adams had this infirmity in a much greater degree, and with less power of self control. C. F. A. I. 585

[John Adams had received so much abuse and ill treatment from the prominent men of the country, that some allowance must be made in his representations of these men. I do not doubt his patriotism at any time, but his temper was not always placid, and he sometimes expresses himself too rashly and unqualifiedly, it appears to me. S.J. July 17, 1857.

Diary of John Adams.

1755. Nov. 18. The Earthquake is noticed by him. "The house seemed to rock reel and crack, as if it would fall in ruins about us."

1755. John Adams rode to Worcester to teach the Grammar school about 3 weeks after commencement. Not 20 years old. They sent a horse to Braintree for him and a man to attend him. They made the journey about 60 miles in one day.

1756. Moving School.
Worcester talked about a "moving school." [Lincoln's Worcester says the instructor formerly was migratory and not fixed to a particular location.

To drink Tea.
m. 18. 9. 5
This was a common expression for the third meal. Mr Adams was invited "to drink tea" with the principal families or some of them. He says the word supper "also." I supped at Major G's" and Mr G's. He

1756. Feb. 16. The most moderate winter ever known in this country. All the roads settled smooth like summer. Feb. 24. Snow ankle deep.
March 2. Began my 3d quarter. I must have begun his first quarter Sept. 4. — He taught children in their A.B.C's. He says some were but 3 feet high, and several in petticoats, viz boys. Girls. Yet he was a Latin teacher. Some scholars cried when outstripped.

1756. Aug. 23. Began to study law with Mr Putnam at Worcester, and continued two years. Returned to Braintree Oct. 6, 1758 when his travelling was on horseback.

Old Houses
Mr John Adams's father owned two houses, only a cellar wall between them. John Adams was born in one, John Quincy Adams in the other. Both still standing.
One is a two story house in the old style, 5 front windows and 5 in rear including garret, & chimney in the middle. The backside roof was longer than the front, & the whole chimney was back of the ridge pole & crept up to it only. Nobody only one story behind. The other house was two story, & the chimney all back of the ridge. 5 windows in front and 3 in end, nicely painted. Garret. But evidently the roof had been continued down to cover 6 or 7 feet of the ground, making back roof to be as long as front roof, and a chimney in it for the back room, front out end.

1758. John Adams was studying law at home
Oct He smoked some — mentions in Oct 1758 that he ate apples, drinks tea, cut & smoked tobacco, chatted, did chores, read much, unloaded or unpitched loads of hay, cut & carried wood, &c: walked. "smoked a pipe"; rode to Boston, attended justice trials,
[M. 14. 95 attended Court in Boston, "drank tea", &c. in Boston; gallanted the girls some in B. "Drank tea" in B.
Nov. 6. admitted to practice law by the Court at Boston. and was sworn. "Shook hands with the bar and received their congratulations, and invited them over to Stones to drink some punch."

"Germantown" was a place in Braintree, often named.

1759. Feb. Card Playing in Braintree.

He spent several evenings with company who were engaged in card playing. "This is the amusement that young gentlemen take every evening in this town. Playing cards, drinking punch and wine, smoking tobacco and sedeaning, & whilst 100 of the best books lie on the shelves, desks & chairs in the same room", mentions Dr Wendell, Wm Belcher, Stephen Cleverly, Dotty Gardner, Henry Quincy, Edward Quincy & Samuel Quincy as card players. "Cards & backgammon are fashionable diversions." Adams disliked all this, could not conceive what pleasure a young gentleman who is capable of thinking could take in playing cards. "It gratifies none of the senses; cannot elevate the mind, only by pushing its dawns. Cards, backgammon ——, &c. are the great antidotes to reflection to thinking. What learning or sense can we to expect from a young gentleman in whom a fondness for cards, &c: outgrows & crushes the desire of knowledge?". He read while others played, in the same room.

M. 15. 315
M. 2. 211 Licensed Houses

1760 "Few things have deviated so far from the first design of their institution, as licensed houses. The accommodation of strangers, and perhaps of town inhabitants on public occasions, are the only warrantable intentions of a tavern; & the supply of the neighborhood with necessary liquors in small quantities and at the cheapest rates are the only excusable designs of a retailer. Both should be selected from virtuous & wealthy people —— At the present day, such houses are the eternal haunt of loose disorderly people of the same town, which renders them unfit for the entertainment of a decent traveller; and poverty & distressed circumstances are the strongest arguments for an approbation. Such multitudes are licensed that none can afford to make provision for any but the tippling, nasty, vicious crew that frequent them. There are 72 taverns in Braintree, & several country towns have a dozen taverns and retailers.

[next page

Licensed Houses — continued.

1760. young people at these taverns acquire habits of intemperance & idleness, which often reduce many to beggary and vice, and lead some to prisons & the gallows. The reputation of our county is ruined among strangers. But the worst effect is, that these houses are nurseries of our legislators. An artful man can secure the votes of the vintner & retailer and all; and many may be induced by rum & flip to vote for any man whatever. These abominable nurseries propagate impiety & profaneness, intemperance & prodigality, inebriety & brawling temper. Here diseases, vicious habits, bastards & legislators are begotten

1760. Amusements of his childhood.
He names little boats, watermills, windmills, whirligigs, birdnests, bows & arrows, guns, singing, pricking turns, girls, &c. Litigation

p. 202 Filling writs by sheriffs and deputies was one of the grievances of this period. Adams notices the sheing of those days, by sheriffs filling writs and serving them — These dirty & ridiculous litigations have been multiplied in this town (Braintree) till the earth groans and the stones cry out. The town has become infamous, & men say, "as litigious as Braintree?" This is owing to the multiplicity of pettifoggers. Happy shall I be if I can rescue the souls, bodies & estates of my town from that thraldom & slavery to which pettifoggers have contributed to depress them.

Pratt's Slavery principles.
I heard Pratt utter these words. "People should believe as their minister bids; the people ought to be ignorant and our free schools are the very bane of society."

Cutting & smoking tobacco, continue to be noticed

1761 M. 15 p. 341 Ordination of Rev. Mr Cushing as colleague of Dr Sewall in Old South Church. A great & sumptuous entertainment followed, & it required 2 houses to hold the guests. — These extravagancies were attacked in a newspaper, which led to a warm controversy.

1762 The American Nettle Tree grows on the rocks at Squantum says C. Fest. John A. thinks they appear like the lime-tree of Europe.

German town was the place of Deacon & Gen. Palmer, — who had established himself among a colony of glass-blowers from Germany, in Braintree.

Deac. Palmer had lucern growing in his garden which he had cut fifteen times this year. He had his Lucern seed of Mr Greenleaf of Milton who had his of Judge Oliver.

Deacon Palmer had about 70 bushels potatoes, from a quarter of an acre. He came from England 1746 with Judge Sewall.

Gov. had a larch tree in his yard at Milton the only one in the county — not an evergreen (It still flourishes on Milton Hill. C. F. Adams)

John Adams's Diary.

We had very little in 1763, 64 and 65. Nothing in 2 years

1766. Spent an evening with Sons of Liberty in Boston
"We had punch, wine, pipes & tobacco, biscuit, cheese
Nicholas Boylston's house had furniture that cost 1000£ sterling. A seat for a nobleman or prince. Turkey carpets, painted hangings, marble tables, richbeds with crimson damask curtains & counterpanes, beautiful chimney clock, spacious garden — the most magnificent of any thing I have seen, says John Adams

Many lawyers and others were tories — and justified all that England did. Members of the church of England were of this sort.
Lawyers Fees were not high enough in class. to suit Hutchinson & some others. He scolded about the lowness of fees very often. He never said that in Jamaica, Barbadoes, South Carolina and New York, a lawyer makes an independent fortune in three years.

1767. Very little.
1768. John Adams removed to Boston
Was at Springfield Court, engaged in a cause between a negro & his master. Formed an acquaintance with Major Hawley

p. 49. Sept. 22 Convention in Boston. over 100 towns represented
p. 50. Oct 1. Troops landed in Boston.
"People in their passions are liable to great deceptions; and when heated and hardened by party spirit, equity and humanity are suppressed".

1769 Anne Fiske, dau of Rev. Mr Fiske of Braintree, married Rev. Joseph Marsh, successor of her father, June 30. 1709. She was born in 1689 and was living 1769. aged 90.

1769 Oct. 14. Dined with 350 Sons of Liberty at Dorchester
We had two tables in the open field, with between 300 and 400 plates, and an awning of sail cloth over head some rain abated their pleasures. Fifth dinner toast was drunk, and the Liberty Song was sung. I did not see any one intoxicated.

Oct 10 lawyers named by Adams, 6 became loyalists.

1770. Potash. Wm Frobisher said 25,000£ worth of potashes had been exported from Boston annually for 5 years. He had been instrumental in the manufacture. More than 25,000£ in 1768 & 1769.

June 29. Set out for Falmouth. Had a horse (unless a chair.) Drank balm tea at Ipswich. Lodged at Rowley at Jewett's
30. Rode to Wheldon's tavern in York. The landlord told him that the Officers, Lyman, Sewall & Sayward were all on the prerogative side. "They were afraid of their commissions, and rather than hazard them would ruin their country"

July 1. Sunday. Mr Adams returned at York
1770. Drank Bohea. — first time he mentions this beverage. Attended Whitefield's meeting. Woodbridge the town keeper said he had been much persecuted by the Parsons, Moultons, Sewells and Higginses.

Monday July 2. Mr Adams, it now appears, was in "Tiny Sulky" as he calls it. He was not horseback. He calls it his "chair" also.
m.15.364 Stopped at James Sullivan's at Biddeford and drank punch. Saw a woman who spoke 110 yrs old born in Ireland.
Reached Falmouth — attended the Court some days. — set out for home July 12.
Worms doing great damage along Sacco, along black walnut & all along to Portsmouth and Hampton.

1771 Feb. 14. Drank green tea — from Holland I hope but don't know — at Mr Hancock's.
April In the spring removed his family to Braintree but retained his office in Boston. — Rode to Braintree in the morning & out P.M. or stayed in Boston. "Drank tea with my wife".
[There was evidently a good deal of shifting and litigation in Massachusetts, in those days.
Monthly Clerks fees paid by Mr Adams —

1761, 8 entries &c.	£5.17.4.	1762. 36 entries	£25.13.2.
1763, 79 do	53.3.0.	1764. 43 do	29.13.10
1765, 73 do	52.9.8.	1766. 62 do	42.13.4
1767. 59 do	47.2.2.	1768. 77 do	54.8.10
1769. 109 do	82.14.8.	1770. 94. do	68.8.6
1771. 75 do	65.16.4	1772. 63. do	52.4.2
1773. 97 do	67.4.3.		

These are Clerks fees in the Superior Court only.
May State of Parties. Mr Adams says the two parties Whig & Tory, were nearly equally divided the last session of Gen. Court. He fears the timid, trimming party will have a majority in house now chosen. May 1771. The result was not so.
May 30 &c. Rode horseback to Stafford Springs for his health & drinking the waters a few days. Rode to Hartford, present name by Worcester. He went on through Spencer & Brookfield & came down thy Brookfield meeting house, and went through Western and Brimfield. This was the regular road to Stafford. He not reach the Spring till June 4. He "dated" at Hodges in Brimfield near Baptist meeting house.
mention Faust of Springfield, an old man, whose father came over from Germany to Springfield.
David Orcutt of Stafford came from Bridgewater 30 years before. Colburn of Stafford came from Roxbury with his father 30 years before — Orcutt & Colburn did not live at the Spring. Colburn was half a town.
One Child had built a small house near the Spring and a shed over it, and a reservoir to bathe in. Mr Adams put up at John Green's 1/2 a mile from the Spring. Child could not keep many.

Continued on page 69

70 "History of Church Laws in England
m. 2. 243 from 602 to 1850 by Edward Muscett, author
m. 16. 118 of "the History and powers of Ecclesiastical courts."
London 1854. 253 pages.

By degrees the "people of holy church" as they were called, "were wholly exempt from all process of the civil or criminal courts."

Ecclesiastic & laic were not amenable to the same laws till 28 Henry VIII. 1542. The common sense principle that all men, be their class what it may, shall be amenable to the same law for the same crime, was now enunciated — Both ecclesiastic & laic were however allowed what was called—

M. 2. 244 Benefit of Clergy.

This privilege made the law a dead letter as to the clergy. He could plead that "he could read as a clerk." "Benefit of Clergy was an ancient privilege pertaining to felons. After their conviction, if they pleaded & proved that they could read as a clerk, though not in holy orders, they were not hanged. The assumed reason for this privilege was to encourage learning. The privilege was granted in honor of the Church. Men had but to resemble priests, in the sphere mechanical process of reading & writing, and they at once escaped the most condign punishment that otherwise would have fallen on their heads.

For many centuries the privilege extended only to men. The 21st James I, 1624, says, "whereas by the laws of this realm, the benefit of clergy is not always allowed to women convicted of felony, by reason whereof many women do suffer death for small crimes" Therefore there were henceforth to have the benefit of being branded "in the brawn of the left thumb with a hot burning iron with the mark of the Roman letter T; the said mark to be made by the gaoler openly in the court before the judge".

"This ridiculous custom, the very acme of folly injustice and irreligion, was defined protest as degrading homage to a particular & then pre-eminent class; and it required the dawning light of the 19th Century to expose the judicial absurdity. The plea of benefit of clergy was cut away from every criminal in 1827. and the custom was abolished.

The absurd privilege was abused. 4 Henry VIII. 1513 declares that murders daily increase more & more because the persons so offending bear them bold of their clergy."

In 1497, a yeoman was hanged for murder, "notwithstanding his demand of the privilege of clergy," by an express law. Muscett calls this "an ex post facto legislative enactment

Benefit of Clergy, &c.

1575. 18. Elizabeth. Required that clerks convict should be burned in the hand.

1825. It was not till 6. Geo IV. that persons in holy orders became liable to be tried by the authority and laws of the king, rather than those of the bishop. [This seems to contradict what is on opposite page.]

"More than 1000 years the church swayed the sword of justice over her own sons."

[The law of 1542 making ecclesiastics amenable to the same laws, was inoperative as it respects the clergy, for they could all plead the benefit of clergy and so escape punishment.

Physicians.

In 1229, physicians might not administer medical aid till the priest had been called for to attend the sick and dying.

In 1512, invalids were placed at the mercy of the church, by physicians being prohibited from practice in London, or seven miles from it "unless first examined and approved by the bishop of London." Country physicians were also "to be examined & approved by the bishop, the diocese or his vicar general." In 14 & 15 Henry VIII. the College of Physicians was created into a body corporate, who were to license physicians.

M. 2. 294. 6. "Midwives could not act without license from the bishop's court." "Before it is granted they must take an oath that no child shall go unbaptised in the parish by the ordinary minister, according to the Book of Common Prayer."

"Schoolmasters could not teach in any public school, or private house, unless licensed by the bishop.

Tithes were formerly exacted of all handicraftsmen, from mariners, from all who make profit by dealing, from all exercising buying & selling, &c. The cupidity of the clergy was unbounded. In 14 James I. a parson sued for servants wages, or a tithe of them. The Court held that the servants of the plough, as well as the cattle of the plough should be exempt from tithes.

m. 2. 294
M. 18. 324
p. 153 of this
Law Misc.
1. 148

Marriage.

"This is only the natural right of mankind; it falls within the natural class of privileges pertaining to humanity; and is therefore no more people under spiritual jurisdiction than is the right to breathe, to walk, to eat, to sleep."
The Justinian Institutions declare the same. lib. 1. tit. 1
"Jus naturale est, quàm nos appellamus matrimonium."
"At common law, marriage has always been regarded a civil contract." "The form of solemnization does not constitute the obligation of the contract."

The ecclesiastical commissioners, appointed to inquire into the practice of ecclesiastical courts, in their Report, 1830, page 12, say, "questions relating to this subject are purely as to the civil right between individuals in their lay character, and are neither spiritual nor affecting the church establishment." In other words, they admit that marriage is exclusively a civil right. The report was signed by the abp. of Canterbury, the bp. of London and distinguished lawyers.

Yet ecclesiastics had managed to exercise matrimonial jurisdiction in dark ages; and had raised marriage into a sacrament, which could solemnized only by priestly hands, in a sacred place. — Protestantism. 2 & 3 Edward VI. 1548, contrived to deprive persons of the liberty to marry "unless asked in church; and the ceremony appointed and set forth in the Book of Common prayer performed."

"By 6. 7. William IV. Protestant dissenters may be married in their own places of worship, if registered for that purpose; or at the registrar's office; and adopt any ceremony they may prefer."
[It is but recently that they were allowed this privilege]

It is important that persons should not marry within certain degrees of consanguinity, but this question should be placed upon physical science; ~~but~~ the church however placed it upon theological dogmata.

In 950, the church decreed that no man should take a wife who was related to him within the 4th degree, if he did so, and not dedit, he was to forfeit holy sepulture and God's mercy. — In 1015 & 1017, the church went farther, and decreed that none should marry "his spiritual relations" — that is, his sureties at baptism — and daughter of the sponsor, nor the daughter of the priest or person that baptised him.

These impiously absurd rules had frightful effects.

Misc. 6. 388. For ages the church did not admit a man to marry his wife's sister. The evils arising were innumerable. In spite of the statute (25. Henry VIII.) and the canon man in almost every rank of life have married the sister of a deceased wife. They have a moral right to do so.

p. 153. Church Laws in England.
M. 2. 214.
M. 18. 324 Marriage of a wife's sister — continued.

"God's law interdicts it not. Common sense discountenances it not. Christian ethics disapproves not. Yet in the eye of the law, the wife is only a concubine and the children bastards, and husband & wife are punishable in the ecclesiastical court as fornicators.

In Scotland children born before marriage are legitimated by the subsequent marriage. Not so in England, where they remain bastards.

Second Marriages. The Church of Rome first prohibited priests to marry a second time, or to marry a widow. In 957, the church interdicted second marriages to laymen; or forbid the priest to bless such marriages. They might marry conditionally.

M. 2. 214. b. Wills, &c

"Testamentary matters have no real connexion with religion. The earlier canon law forbade spiritual interference in testaments. But subsequently the priests interfered in testamentary matters as in every thing else. It was a lucrative business, as the priest stood by the dying man and called for "the portion of the church," to enable the dying man to get to heaven. In 1236, a canon says: — "We charge that laymen be often forbid to make their wills without the presence of a parish priest. We also forbid priests to make their wills by a lay hand." In 1261, Boniface claimed a portion for the church out of the estates of all deceased persons. "Her right" was sometimes the whole personal estate; at others 1/2; & sometimes a third, when there were wife and children.

This portion for the soul of the dead was a prolific source of wealth to church. All entertained the monstrous error that departed souls were in the priest's hands. The state by law sanctioned the delusion. — In 1328 a canon ordered that no fee should be demanded for the testament of a poor man whose goods do not exceed 100 shillings. Muscett says this standard is in present force.

Church Laws in England.

Tithes — are of three sorts:-

1. Predial, or such as arise from the ground immediately, as hay, grain, wood, fruit, herbs.
2. Mixed, or from things nourished by the ground or its fruits, as colts, calves, lambs, chickens, milk, cheese, eggs.
3. Personal, or profits arising from labor & industry.

Tithes were all originally free well offerings made at the altar or at collections; by charters ~~or~~ deed of gifts. In 794 Offa of Mercia gave to the church the tithes of all his kingdom.

In 740 tithes or offerings were divided — the first part for the ornament of the church. The second part for the use of poor & strangers. The third part, the priests reserved for themselves. This was the ordinary distribution for ages.

Canon. 1064. included in tithes the 10th sheaf of all corn; tenth colt, calf, cheese, lamb, fleece, butter, pig; tenth of the profit of bees, meadow, water, mills, parks, warrens, fisheries, osiers, gardens and negotiations or labor.

27 Henry VIII. says tithes "are due to God & holy church"

32 Henry VIII. says divers lay persons had parsonages, vicarages, and tithes to them, and they were allowed to have an estate in them. Henceforth tithes became real property. They are now civil rights.

Statute 1549. 2 & 3. Edward VI. Personal tithes were recognized — Every person exercising merchandize, bargaining, selling cloth, handicraft or other art or faculty was required to pay at Easter the tenth part of his clear gains, after deducting his expenses — in such places as had paid such tithes within these 40 years.

Tithes in London were settled after great fire in 1666, and each parish was to be assessed a certain amount of money to be paid in lieu of tithes — to be assessed upon all houses, cellars, shops, &c. The first assessment was in 1671. As a thes rule, the payments have continued to be made ever since.

1836 many alterations made & mischiefs remedied. The great principle is, that the yearly value of tithes is fixed by the average of wheat, barley & oats during the preceding seven years. This forms a rent-charge upon the land, and is paid instead of tithes. Many minor arrangements were made.

Usury.

This was forbidden & denounced 785, 1064, 1341, 1487. was disallowed 21. James I. 1623.

English Slaves.

The Church with all its corruptions did something to improve the condition of serfs.

693. Canon imposed a penalty upon a man who bought a slave with a view of "sending him over sea". This amounted to an interdict of the custom.

696 Canon. If a man give freedom to a slave at the altar, let his family be free.

816. When a bishop dies, let every Englishman of his who has been made a slave in his days, be all at liberty. Let every succeeding prelate set at liberty 30 slaves & give a 3/.

877. Fines for certain offences were to be paid in living stock, "but let none part with a man on that account". This prevented slaves being sold as cattle.

925. Ethelstan declared at his will with advice of abps. bps. & servants of God, that all his reeves set at liberty some one that has for his crimes been condemned to slavery, for the mercies of Christ.

In the same law, this noble principle is avowed; — "The slave and the freeman are equally dear to the Lord God, who bought them, and bought them all with the same price."

Taxation.

During many centuries, the Church was free from all taxation imposed by the State. For a long time the church was accustomed to tax herself in convocation. Since Charles II. 29 & 30. the clergy are included in the money bills with others.

Burial.

By ecclesiastical law, the right to Christian burial has been taken away, for several causes.

963. He that relinquishetth his wife, and takes another, —

925. He that takes a false oath, is not to be buried in the churchyard.

950. He that takes a wife within the 4th degree or any spiritual relation, let him forfeit holy sepulture.

960 He that strikes, imprisons or kills a clerk, — let him remain unburied.

1343. Those who alienate their goods, and do not repair churches, to be deprived of ecclesiastical sepulture.

1378. Whoever does not receive the Sacrament at Easter, is to be deprived of Christian burial.

None of these canons have been repealed. The Book of Com. Prayer now in use adds to the catalogue, declaring that "unbaptized persons, or that lay violent hands on themselves, or that do not partake of the Lord's supper at Christmas or Easter" shall not be buried with Christian rites.

Church Laws in England

p. 150
p. 116.
M.A. 232

Baptism, in England

Parents were required to have their children baptised, and fines were imposed for omission 1693, 696, 740. In 696, if the priest was so drunk that he could not baptize, he was to be suspended from his office. It was assumed that if a child died without baptism, "a soul was damned". To baptize a child was "to snatch a soul from the devil". Canons 740. If a child died without baptism, or died "a heathen" through the neglect of the father or parent, the said parent was to do penance one year and never live without penance, 740. By canon of 693. he was "to make satisfaction with all that he hath". "How deeply sunk in immorality must have been the priesthood, and in ignorance the people, when such a law was passed!" (the law about the priest's being drunk.

"Five hundred years wrought no change upon the minds of the priests or people. Drops of water externally applied, could, it was believed, save a soul! Rome taught and the people believed the absurdity. Othobon, the legate of the Pope in 1268 confirmed the falsehood." Othobon said "Baptism is known to be the first plank which brings those that sail through this dangerous world to the port of salvation. And being administered in the form of the Church, it is effectual to salvation." Muscutt p. 136.

1281. The Canon says — "It is allowed to laymen, or women, to baptise children in case of inevitable necessity; and such baptism is evidently sufficient for salvation, if the due form be observed."

"The delusion has been kept up. The Prayer Book issued in time of Edward VI says children by baptism 'be regenerate and grafted into the body of Christ's congregation.' The Common Prayer now in use employs stronger terms". — "A penal sanction still hangs over the head of the father or mother who neglects to have this rite performed", the statute of Elizabeth, 5th, "being unrepealed.

Rev. Mr. Gorham, was refused induction by Bp. of Exeter, "because he did not believe baptism per se conveyed any spiritual benefit." — The costs of this suit on both sides are said to be £80.000

5. 6. Edward VI. 1552 declared that many of the saint days should no longer be observed; but after the reduction, 28 days in the year "were ordained to be kept."

Fish Days.

A law 1564, for the maintenance of the navy, declared that whoever should preach or teach "that any eating of fish or forbearing of flesh is of any necessity for the saving of the soul of man" shall be punished by standing in the pillory, by having both ears cut off, or by paying a fine of 100£.

Consecration

Things as well as persons, places were deemed hallowed among the Jews, but the priests under the theocracy never assumed a power to communicate a sacred character. All they did was to set apart things from common to religious purposes. But dedication to a sacred use did not include the communication of an inherent spiritual character.

It has been reserved for priests under the Christian dispensation to invert this order of things. They have declared things or persons inherently holy after passing through a prescribed ritual. Thus they have consecrated bread & wine. Not only these, but bricks, stone, timber and every other material employed in erecting churches, receive a spiritual element. What that element is has never been defined. It has been adroitly thrown into a mystery.

In 1868, it was declared that "the church of God, not differing as to its materials from private houses, by the invisible mystery of dedication, is made the temple of the Lord."

Confession.

This was pronounced a sacrament — a plank offered us in shipwreck &c. To trace the history of the confessional were to exhibit a deep stained moral enormity.

Two Catholic bishops, before a committee of the House of Lords, 1825, confessed that, if an intended crime, murder for instance, was confessed to them, they could not take any measure to prevent that crime; they could not even warn the person against whom the crime is intended to be committed.

The questions & answers in Muscutt p. 143. Also a longer statement from a popish priest turned protestant.

Our canons expressly forbid the disclosure of confessions.

Communion

was connected with religious foolieries & absurdities

Uniformity.

The Church of Rome was ever busy in compelling uniformity, and the protestant church outstepped its compeer in equally abortive efforts to enforce uniformity.

1548, 2 Edward VI was passed the first Protestant act of uniformity. The act says there were divers forms of common prayer, called the service of the Church for the used at Sarum, of York, of Bangor, and of Lincoln, and of late, divers forms in Cathedral & parish churches.

Now a book of common prayer for all had been concluded "by the aid of the Holy Ghost," which was to be used in all churches and chapels, & no other was to be used. This very book was called in, in 1551, and a second Prayer Book issued. All the old ones were to be delivered up to the civil authorities.

Primers set forth by Henry VIII might be retained, if the sentences of invocations or prayer to saints be clearly put out of the same.

These intentions were self-imposed delusions. The old forms were restored by Mary 1553, and abolished by Elizabeth 1558. —— Acts to produce Uniformity.

The laws relative to Uniformity, if we look at results, were the climax of infatuated imbecility, and not the perfection of human reason.

Ten centuries were spent in England in attempts to enforce uniformity, or from 669 to William & Mary.

Theologians have been guilty of greater absurdities than any other set of professional men.

p. 79. 80. Con. & Mas. I. 147. also 2. 294.

Religious Exactions & Offerings.

Originally every money payment to the church was free. Neither the amount nor the obligation were prescribed by law. All original customary offerings may now be enforced, in ecclesiastical or common law courts. Custom has created law.

1285. This was the first statute making them compulsory. — all accustomed oblations.

1315. Called Oblations, obventions, mortuaries, redemption of penance

1549. Edward VI. Offerings were to be paid at the four offering days — such as had been used and accustomed for 4 years past (viz. under Mary.)

1126, 1138, 1175 } Canons forbid the demand of a stipulated price for Chrism, oil, baptism, visiting or anointing the sick, communion, burial, "espousals of women" orders, extreme unction, dedication of a church, but what is received is to be freely given [A gift was expected on such occasions

Religious Exactions & Offerings — Cont.

Though a price might not be charged, it was assumed that an offering would be made. In 1328, a canon complains that these free gifts at marriage, purification of women, offices for the dead, and upon other occasions were restrained to a penny or small pittance by wicked contrivances of some. These instigators and hinderers were to be excommunicated.

1341. by an act of Edward III. the priests were empowered to demand money for the redemption of corporal penance, probates, marriage, and other things.

Burial Fees were always expected.

Mortuaries

Mus. Eccl. 1. 147. Mus. 2. 2 [illegible] These were at first voluntary & gradually grew into a custom. They are a species of ecclesiastical feudal tenure. They seem to have been exacted of every estate of a deceased person. Called also "corse presents".

1530. Complaint of them. They were levied without mercy on poor persons & others, on travelling & wayfaring men that happened to die. This statute of 1530 forbids mortuaries to be taken, when the goods of the deceased were under 10 marks (6.13.4). Where was 10 marks and under 30£ were to pay a mortuary of 3/4 and no more. From 30 to 40£ 6/8. Above 40£ above debts, 10/. & no more. Mortuaries not to be demanded for any child, or person not keeping house, or wayfaring man or woman "court baron". — Yet high mortuaries continued to be exacted, — and a later statute of 21 Henry VIII. says parsons & vicars take of every person that dies, sometimes 1/9 of his goods, and sometimes 1/3 of all his goods, in the name of a pension. The law regulates the payments as in 1530.

"In addition to mortuaries, fees are now recoverable at common law by rectors or vicars, for every interment. By a fiction of law, the freehold of the churchyard lies in the parson. For breaking ground in that freehold he is entitled to his fee. The amount is fixed by the custom of each parish". Muscott. p. 167.

Difficulties now frequently occur as to interring the unbaptized. If the clergy were strict in compliance with the rubric, they would also refuse the offices of the church at the funeral of those who have not partaken of the sacrament at Easter and Christmas.

The churchwardens, it is common law also, that all persons above 16 are communicants, "and such, they are liable to be proceeded against if they pay not their quota of the cost of bread and wine".

Bread & Wine or Sacramental fees.

m. 2. 298 b. These go under the designation of Easter Offerings. Thoughly persons exempt are citizens of London, & [illegible] they are noticed, which I do not understand. These tend to pay in some way. Some were to pay "2 pence for the 40 offering days yearly". The amount of sacramental fees does not appear.

Church Rates.

Churches were to be sustained by parishioners. They were to be repaired, and ornaments provided — also vestments, crosses, towels, a bier for the dead, a vessel for holy water; quatbells with ropes, images of different kinds. Canons of 1250.

Many of these articles are not now required, but the principle of the law remains untouched and unrepealed. With such laws in force, it is in vain that parishioners seek to get rid of church rates by the mere vote of a parish vestry. A question of this kind is now sub judice in the House of Lords.

p. 76 7. Wesdon. 1.147.

Oblations & Obventions.

Officers of the church may demand and recover by law Oblations & Obventions. The latter word includes the former. Both are comprehended the small customary sums paid by every person when he receives the Lord's Supper at Easter; and the customary payment for marriages, christenings, churchings & burials.

(p. 149)

These compulsory offerings are in many instances, a fruitful source of personal & parochial strife. In 1822, a demand of 10 pence was made of a Watson, for an Easter offering. He refused payment was cited into the bishop's court at Durham; and though the plaintiff eventually lost his cause, the defendant Watson had to pay (it is said) £1.178. 12.1. costs and other expenses.

Second Marriages & Cruelty

"The height of cruelty ever legalized was a law at first made by the Church, and afterwards ratified by the English Parliament, relative to a widower marrying a second time. By the 4th Edward I. 1276, and 18th Edward III. 1344 "the man who married two wives or one widow" was to be hanged". "Not two wives at a time — he had only married a 2d time, but the church called them bigami — twice married

These laws of Edward I. and Edward III. were modified by law of Edward VI. which gave benefit of clergy to such bigamists. These laws were not repealed till 1828. They were at first practically carried into effect, afterwards gradually slumbered.

Men were hanged under this law. Clerks who were bigami, were to be hanged as lay people.

[Cont on p. 111

Church of England.

Page 109 "What the English Reformers had in view, was ancient Christianity, or the doctrine and discipline and ritual of the Nicene Age, and of the times nearly preceding that age; and so far as the attendant state of the social system, and so far as the secular deposition allowed them to follow their convictions, they realized their ideal."

Ancient Christianity, by Isaac Taylor, 1839.

Isaac Taylor is a zealous churchman, professes the doctrines of the Oxford Tracts: but he seems to reject the evangelical clergy, as Romaine, Milner, Scott, Newton, says their notion of Christianity was caught from the founders of methodism, or direct from Cyprian, Tertullian, Chrysostom, Augustine & Jerome. We hardly acknowledge them as churchmen.

"In the ancient church were instances of exalted virtue piety & consency, combined with an infatuated attachment to pernicious errors." Taylor

M. 2.212c. 2.248 2.24f. Virginity. Early corruptions.

The celestial excellence of Virginity comes down to us sanctioned by the authority of the most illustrious doctors & confessors. This is not a popish innovation yet the Oxford writers have not noticed this foremost article of the faith & morals of the early church — that which the fathers considered, one & all, as the choicest part of Christianity. If we are to imitate other parts of the system, why not this? — Writers in the second & third century wrote about virginity much like those of the 12th or 13th century. "There was a very early expansion of false & pernicious notions in the Christian church" Taylor

The early or pristine church, with its faith, constancy, courage, charity & heavenly mindedness, had admitted erroneous yielded to some pernicious innovations. This is according to the uniform course of human affairs, even when benefited by heavenly influences. The Christian church is not to be worshipped nor condemned in the mass. Taylor

The doctrine of the superlative merit of religious celibacy & notions & practices connected with it, exhibit at once the causes and effects of errors in theology, perverted moral sentiments, superstitious usages, & hierarchical usurpations: and show that we ought to imitate the ancient church with extreme caution — the vices & abominations of Romanism on the ground of the angelic virtues of celibacy, are only the vices & abominations of ancient Christianity. — "I boldly say that popery, foul as it is, as it has ever been in the main, might yet fairly represent itself as a reform upon early Christianity."

Vowing perpetual virginity was an established custom in Tertullian's time; and such virgins married to the Lord, were deemed by [illegible] as being of the angelic household. This element of [illegible] Christianity was as fully developed or nearly so, in the second & third centuries as in the fourth. Tertullian believed that there could be no worth or purity, worth the name, apart from celibacy, & that marriage was of the nature of vice in some degree.

Tertullian's doctrine was that Christianity appeared in the Scriptures, is a mere sketch or rough draft of that matchless truth, which, little & little, was to be brought to the church through the medium of its doctors & under the guidance of the Holy Spirit.

Women. [Cont. from M.18.401.

"It is a noticeable fact to all who have looked upon human life with an observant attention, that the abstract image of womanhood, in its loveliness, its delicacy, and its modesty, nowhere makes itself more advantageously felt than in the humblest cottages, because it is there brought into immediate juxtaposition with the grossest manners, and the careless license of language incident to the fathers & brothers of the house. And this is more especially true of a nation of unaffected sexual gallantry, such as the English and Gothic races in general." De Quincey on Shakspeare.

"In France, the verbal homage to women is so excessive as to betray its real purpose, viz. that it is a mask for real contempt." Ibid. note

"In England there is, and always has been, a manly feeling, most widely diffused, of unwillingness to see labors of a coarse order, or requiring muscular exertions, thrown upon women". "Pauperism sometimes disturbs this sentiment." Ibid.

"Even where women of all ages engage in the pleasant, nay elegant labors of the hay field, but in Great Britain women are never suffered to show, nor to load a cart, nor to drive a plough or hold it". Ibid

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M. 2. 298.c Shakspeare.

He was married about Dec. 1. 1582 (born April 1564) certainly after Nov 28. 1582, and the baptism of his eldest child Susanna is registered 26th May 1583. The child was born in less than 6 months after the marriage. De Quincey.

"It is a simple case of natural frailty, youthful precipitancy of passion, of all the sins the most venial, where the final intentions are honorable." Ibid

"Shakspeare was the first man of letters, Pope the second, and Sir Walter Scott the third, who, in Great Britain has ever realized a large fortune by literature." Ibid

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p 300 Extravagance of Female Dress.

Much is said about this in papers & periodicals, 1857. especially after the money pressure became severe. There is undoubtedly occasion for this censure, but men deserve it as much or more; though the devotion to Dress and fondness for display of rich garments, is certainly more conspicuous in females. Some of them seem to talk & think more of dress than anything else. This taste is more prominent in those who have recently grown rich than in old wealthy families.

The laboring females in factories, and even Irish servants in families — all who get good wages & ready pay, spend almost all their earnings in dress and ornaments. Factory girls are said to wear the largest hoops of any — There are exceptions.

Women.

M.2.214. Female Traders — see M.15.214: M 13.341.

Watson says wives & daughters formerly assisted in the stores of their husbands & parents in Philadelphia and the retail dry goods business was mostly in the hands of widows and maiden ladies.

It was so to some extent in Boston & other parts of New England. Women in Boston sold not only woven goods, but crockery, garden seeds, and many other things in Boston.

M.14. 405.6. M.16 287 } 1857. Several London papers are ridiculing the dry goods clerks, & say females should do such business; at least females should sell women's dress, and be milliners, &c. "A man-milliner" is ridiculed without mercy. "If it takes nine tailors to compose a man, it must take ninety nine men milliners." Dry goods clerks are called "counter-jumpers" — and their occupation "feeble & degrading".

[These papers may be nearly right, but their object deserves no praise. They wish to induce clerks to give up showing & selling womens goods, and enlist in the India regiments.

Women in Europe & U.S. States.

"The condition of woman in this country is widely different from that in Europe. The condition of woman is one of the most certain indications of the degree of civilization in any country. In this country, it is a disgrace to a man to treat a woman with neglect or rudeness. Females ——— consider such attentions as not as favors, but as rights, & some of them exhibit little grace or gratitude for favors in rail cars, omnibuses, &c. Josiah Quincy Jr. Address at Quincy Sept. 1857

Chinese female shoes.

Society places on us all little Chinese shoes, which cramp our feet, and then mismanes our feeble tottering feminine grace. A female writer about Harriet Hosmer, the sculptress.

N. A. Review April 1828. } Legal condition of woman. Women punished more severely than men. Barbarous punishment, against reason. Home is everything to women.

Athenaeum Vol. IV. 117, 18, 19 " " 214. } Poetry on Woman — several extracts

"I wonder why by foul mouthed men,
Woman so slandered be,
Since it doth easily appear,
They're better far than we." Cokayne.

Reveries of Count de Sade, after 1744 } "Men exercise tyrannical authority over women, because they make the laws what they are, as being the most convenient for their selfish purposes."

m.2.297, 298. Crimes & Punishments.

In New York until about 1797, the crimes of highway robbery, burglary & forgery were punishable with death as well as murder. Since then, only arson in the first degree and murder. Between 1784 & 1797, in the city of New York, or island of N.Y. 48 persons were sentenced to be executed — how many were executed is not known. Only 3 of these for murder, 20 for highway robbery and robbery; 11 for burglary; and 14 for forgery. After 1797 the capital crimes were murder, almost entirely. Only 4 convicted of arson. Rape is not mentioned as a capital offence.

N.Y. Evening Post, July 18. 1857

In South Carolina, they still punish white men by whipping. 1857.

m.2.297 Quartering.

Cos. Miscy. F. p. 154 } This was part of the punishment for high treason in England

Church's History p125 } Capt Church, Aug. 12. 1676. ordered an Indian to behead and quarter King Philip, and it was done. The head was showed for money. The quarters were hung up.

Joshua Tift, an Englishman who joined the Narragansetts & fought against the English, was quartered. Jan. 1676

Augusta & Maine in former days.

Mr 2 294.5. Bancroft.

From Judge Nathan Weston, who was born in 1782. His mother was a sister of Rev. Dr. Bancroft of Worcester—born Reading. She was his father's 3d wife, and was herself a widow, when he married her, 1781. His father was a trader in Augusta, (or Hallowell, as it was many years) owned a vessel, sent lumber to Boston, &c.

When he was young, say 1800, & before & after there was a great deal of pine timber growing in Augusta on both sides of the river—fine large trees. Also considerable Oak in some places, and large hemlocks. There were sawmills at Gardiner, and on the various streams that fall into the Kennebec above & below Augusta. Pine boards, clear stuff, were worth 10 to $12 per m. (Mr Reuel Williams, puts them lower, only 8 to 10) Merchantable boards or 2d quality $4 per m. and Refuse Boards or 3d quality $2 per m. They gradually became higher. Great quantities were brought down the river in rafts, with square timber for frames, &c. Vessels came to Augusta and places below, and loaded with lumber for Boston and elsewhere.

Fishing on the river was a great business at some seasons of the year. There were salmon in abundance at 2 coppers per lb, and shad at 2 or 3 coppers each. Herring in immense quantities were taken, especially at the falls above (near Waterville) and elsewhere. The coasters came provided with barrels, and bought of the fishermen, the herrings brought down, at from 25 to 75 cents per enough to fill a barrel. They sometimes caught Sturgeon, but made no use of them. They sometimes threw them back into the river and they rotted on the shore.

Shingle making was an important business. They found the best of timber and made excellent shingles, in this place and elsewhere; and the sides of the river often exhibited immense piles of shingles. They were sent to Boston, &c. The common price here was $2 per thousand for these clear stuff shingles. The makers sold them to the traders for rum and other goods, & to pay debts for goods. Those who made shingles, cut timber where they could find it; often on the land of nonresident proprietors. Mr Ashmun who lived farther east, said a nonresident's trees could not be protected unless a man & gun stood at every tree.

Wood, Judge Weston thinks, was not sent from here to Boston in very large quantities. The price was too low. Much was sold here for the village use.

Farming was a secondary business here in 1800, &c. None lived by farming entirely. Those who made shingles, sold some lumber, raised some potatoes, and a little corn, and kept a cow or two, and mowed grass for them, & for teams. They made their own butter. But the greater part of their breadcorn came from Boston & other places. Judge Weston's father brought great quantities of Indian corn from Boston. There was not much farming beyond the first mile from the river.

The inhabitants were fond of intoxicating liquors. The shingle makers and lumbermen spent a large portion of their earnings for rum, and were [illegible] poor. By degrees a better population came in, and agriculture was extended. The embargo & other restrictive measures, and war cut off other resources to some extent, and forced people to cultivate the soil.

The old rum-drinking pioneers, or a large portion of them, lived & died poor. Their habits were favorable to the lawyers, occasioning much suing. Some seldom paid till they were sued. The sons of some of these men, with better habits, have become thrifty farmers. [On the whole, if I understand judge Weston, the traders, lawyers, physicians & land & other speculators acquired estates from the improvident habits of these rum drinking shingle makers, lumbermen, and fishermen.

Land was very low. James Lloyd of Boston sold large tracts of land in Eastern Augusta, at public auction at 25 cents per acre, just before or during, or just after, the war of 1812, and this land had on it great quantities of pine timber. Judge W. said he had money at command & could have invested it in this land, but was not then sure it would be a profitable investment.

Fences. Formerly slabs were given away at the sawmills, and many were made into fences with stakes & riders. Log fences were common — a large log at the bottom, next to sawing, a smaller one above, rather one or two sometimes. They rested on cross pieces at the ends.

Maine and Lumber

m.2.292c Lumber surveyed at Bangor, in the month of August 1857, viz

	Feet		
Green Pine lumber	19.383.109	and dry pine	772.706 feet (added in with the rest)
Spruce do —	11.049.231	~~[illegible]~~	
Hemlock do.	846.510		
	32.051.548.		

In 1855 & 1856 { one year — 20.546.831 feet. (dry included both years)
one year — 21.819.753

Three years are given, but the year is not put with the quantity, and the 32 millions may belong to one of the preceding years, but apparently is for the present year. — Can it be that so much was surveyed in a month? Perhaps a year or several months are included, instead of one month. In the two years, of the smallest survey, the Spruce was above 8 millions each year. So the Spruce is near 40 per cent of the whole, or quite that one year. In 1857, the Spruce was 35 per cent of the whole.

See old Lumbermen of Maine on two preceding pages — from Judge Weston. —

P.S. The 32 millions of lumber was in 1855, and 20.546.831 in 1856, and the survey of 1857 was 21.819.73 feet.

1857 was not as above, but as follows: —

Green pine	10.893.113 feet
Dry pine	1.125.754 "
Spruce	8.178.921 "
Hemlock	1.522.753 "
	21.820.541 (not adds — instead of 21.819.753.

Lumber 1858

In Northampton, May 28 1858. A man lathing my chambers, says lumber here is as follows:—

Lath here are sawed by the buz or circular saw, from slabs of pine, hemlock, &c. The pieces are 4 feet long and 1½ inch wide, & about 3/8 of an inch thick. Each piece makes ~~[illegible]~~ ~~half a square foot~~ half a square foot or 72 square inches. Bundles of 100 pieces make 50 square feet and 20 bundles make 1000 feet, which sell for $10 per thousand.

Common boards, pine, are worth 13 to 14 dollars per thousand — are knotty. The best boards made about here are worth $25 dollars per thousand, and are not clear stuff.

Clear stuff from Boston, Albany, &c. is worth 40 dollars per thousand.

Square timber, sliework, joists, plank, &c are sold by board measure. A square stick of timber 12 feet long & 8 inches through, is called the same as 8 boards 12 feet by 8 inches, or 8 feet each multiplied by 8 = 64 feet. 64 feet of boards at 14 dollars a thousand come to 90 cents: at 12 dollars a thousand to 77 cents. This makes timber 8 inches square worth from 6½ to 7½ cts per foot, if pine.

One of my joiners tells a story a little different. He says clear boards from abroad, planed, are worth 5 cents per foot or 50 dollars a thousand. The planing costs about $1.50 per M.— Our common boards, planed are worth 15 or 16 dollars a thousand. The best of our common boards, having some knots are worth 20 dollars a thousand, planed. Clear ones are not often found.

Brick in 10 or 12 years have sold from $3.50 to $8 per thousand; very few at either of these prices, generally from $4 to 6$. The present price is $6. for good brick — poorer ones from same kilns $4.00

Stafford Springs. (see p. 69.

1770. We bathe here from June 4th to and again 11 & 12th.
The water had the taste of pyrites with some preparation of steel in it, or some other like appearance. Some in the lame and infirm — at Child's small house. Green's house where Adams staid was upon very high land, & here was a spacious road, very wide & straight with the meeting house more than half a mile off in the middle of it.

Col Abijah Willard & Samuel Ward & another bought of William Browne of Salem or Virginia, 7000 acres in Stafford, town about erecting iron mills, furnaces, &c. Great quantities of unimproved land might be bought in Stafford at 6p. per acre.

Green, who was from Worcester, read a chapter in the bible at night & made a long prayer, and then they went to beds — But he & his family were not industrious, nor economical.

Books. Adams found in a closet in his chamber the Preceptor, Douglass's History, Paradise Lost, Musical Miscellany in 2 volumes, life of Peter the Great, &c. He mentions the 2d volume of the Preceptor which had in it the elements of logic, & which he knew at college. He intended to make his sons transcribe this treatise on logic entirely with their own hands, to imprint it on their memories — says it would not hurt his daughter. "I have a great opinion of the exercise of transcribing in youth."

June 5. Dr. McKinstry of Taunton came & Colo Barrell & wife and we entertained at Green's. 30 people have been to the spring to-day — the halt, the lame, the blind, the rheumatic, the hydropic, scrofulous, &c all resort here. The 4th rode about the town.

June 6. Rambled about on foot & horseback with Dr. McKinstry drank freely of the waters every day. Bathed some. Visited parson John Willard, an old acquaintance. He lived in a small, mean looking house.

June 7. Left his mare and hired a horse, and rode over a high mountain to Somers. Dined at Kibby's. Found that Kibby was a sort of lawyer, & had "Every man his own Lawyer", & Gilbert's "Law of Evidence". Adams advised him to purchase Blackstone's Commentaries. Rode through Enfield & put up at Bissells, E. Windsor. The landlord at Enfield, Pease, was well dressed, with ruffles, &c. & had just come from the General Assembly, with the great men of the town, had a smart house &c.

Tea. He took tea at Pease's — At this time, men had no scruple about tea drinking.

M. 18.95

Potash is made in this part of Con. & raise horses which are sent to W. Indies and bartered for rum. They trade with Boston & New York but most at New York. Send flaxseed to New York, of which they raise much.

Kibby at Somers keeps a shop, keeps tavern and settlings.

Bissell in E. Windsor read a chapter in the bible in his kitchen, & prayed in his family "in the genuine tone of a Puritan" — at the tavern where Adams lodged.

June 8. Reached Wethersfield. Rode through Paradise. "my eyes never beheld so fine a country!" "From Bissell's in Windsor to Hartford ferry, 8 miles is one continued street, houses all along and a vast prospect of level country on each hand; the lands very rich & the husbandry pretty good." Did not stop long in Hartford; some large & handsome houses, some of brick; state house pretty large and looks well. Rode 4 miles to Wethersfield. "Here is the finest side in America, I believe. Nothing can exceed the beauty & fertility of the country. The lands upon the river, the flat lowlands are loaded with rich, noble crops of grass & grain & corn". Wright, the tavern keeper, told him that some lands yielded two crops of English grass, 2 tons at each crop & plenty of Asterfed besides!" They have in W. a large brick meeting house, the minister, Lockwood. A gentleman told him "there was not another such street as this at Wethersfield in America, except one at Hadley." [Adams had not seen Hadley or Pth.]

Had. p. 29. } Dined at Judge Griswold's in W. 3 miles from Wright's — pleasant country all the way. "Sat down to the table with the old woman, another woman and a dirty, grey headed carpenter, who might be smelled from the room to another. He was at work for Judge Griswold." Sat. Gov. calls here at Mr G's. says his wife makes cheese. He has 22 cows, this woman make cheese in the forenoon & then dress up & go out or receive company at home.

Rode to Middletown & put up at Shales. Middletown is the — most near Court House — "Middletown is the the most beautiful town I saw. When I first came into the town upon the top of a hill, there opened upon me the most beautiful prospect of the river, and the intervals & improvements on each side and the mountains on east & west side, and the body of the town at a distance." Notices the crops on the interval land, as rich as the soil of Egypt. Crops on strips running back at right angles from the river; "on the Indian corn, on another parallel to it is rye; on another barley; on another flax; on another a rich bandage of clover and other English grasses." He entered this meadow at a gate and left it by another gate, which let you into the main body of the town, which like the meadow is ornamented with fine rows of trees; and appears as populous, compact & polite as Hartford." The air from Somers to Middletown appears very clear, dry & elastic.

Mine. 15. p. 91 }

1770 His journey to Stafford, Middletown, &c.

"If I were to plan another journey for health I would go from Boston to Lancaster and Lunenburg; thence to Wolf & thence down to Deerfield, Northampton, Hadley, Springfield, Enfield, and along the river to Saybrook; thence to Rhode Island & home to Braintree." "I wish Connecticut river flowed through Braintree. But the barren, rocky mountains of Braintree are as great a contrast as can be conceived to the level, smooth, fertile plains of this country. Yet Braintree pleases me more."

On this journey he met with only one person that he knew, J. Trumbull, who was crossing the ferry with his father, the governor.

June 4. He put up at Shaler's in Middletown and drank tea. Had the finest wheat bread, and butter as yellow as gold; and fine radishes, very good tea & sugar.

June 9. Sunday. Found in a bedroom at Shaler's the Musical Miscellany, Johnson's Dictionary, the Farmer's Letters, and the Volume of Dr. Clarke's Sermons. Adams read some of the Sermons.

Dr Clarke says:—"There is incumbent upon man the same obligation not to wrong the community as there is not to violate any man's private right. The only reason why men are not always sufficiently sensible of this, so that many who are just in their dealings between man and man, will yet be very fraudulent or rapacious with regard to the public, is because in this latter case, it is not so obviously and immediately apparent upon whom the injury falls as it is in private wrongs."

Went to meeting. Dined with Dr Eliot Clawson an old schoolfellow. His wife not neat. His house not clean, & his children dirty and ill governed. "We had a picked up dinner". Went to meeting with him P.M. "Heard the finest singing I ever heard in my life!" The front & side galleries were crowded with rows of lads & lasses who performed all their parts in the utmost perfection" viz in singing. He was charmed.

Took tea with my landlady & her son Mr Shaler in their pretty western room. They are not sociable. The people have all trade to New York and have little connexion with Boston. Spent evening at Dr. Mason's. He says Boston lost the trade of Lon. by their score law against old tenor.

The only son of Mr Shaler, Nathaniel, is 25 or 26 is only a clock keeper — plays upon the flute, fife harpsichord, spinet, &c.

Monday 10. Left Middletown — dined at Bissell's. Windsor. Had Boston bean pudding, pork & greens at 12½ p. Lost his wap. Lodged at Enfield.

June 11. Dined at Kilby's. Somers. Crossed Mountain to Stafford Drank at the Spring — 12th school for home

His journey to Stafford, &c.

1771. June 12. He left the Springs for home. Dated at Warriner's in Springfield. Dined at Cheney's in Western. While there 5 Chelsea men went by — Jona. Amory & wife, Deac. Newhall & wife, Nat. Paine & wife in a chaise, servants, &c. Drank tea & put up at Leicester, at Sargent's a neat, clean house.

"I have had a naked, barren journey."

June 13. Dined at Col. Williams's; drank tea at Williams with others who had been on a tour to Lancaster.

Read, & delivered from the Convention of ministers and from the clergy in northern part of the county of Hampshire and from town of Hatfield to Gov. Hutchinson, "all conceived in very high terms of respect, confidence & affection."

[This clipped and stamps.

At Sudbury causey, saw a chaplain of a king's ship, fishing in the river — a thick, fat man with rosy cheeks & black eyes. He at night came in with his fish, & gave an account of Hutchinson's great entertainment, given to gentlemen in army, navy & revenue — great ball in evening, &c.

June 17 Set out for Eastern Circuit from Braintree.
M. 15. 395 on horseback. Dined with the [illegible] N.E. road. Put on flannel shirt. — Overtook judge Cushing in his old carriole, driven by his negro Quick, who sat on the same seat with him
M. 15. 395 at his right hand. Horses were a pair of wretched old jades. He was judge of the Superior Court, &c aged 77. They stopped at Lynn, and dated & drank a glass of wine. — King, a deputy sheriff, came from Salem to meet the judges, lodged at Salem. Drank too much wine to day. Drank tea, and had a fire in his chamber. Slept with Jo. Barrell.

June 18. Rode to Ipswich with Barrell. Put up at Treadwell's. Landlord & landlady are grand people: she is a descendant of Gov. Endicott & has all the grand nothings of high family that you find in Windsors, Hutchinsons, Quincys, Saltonstalls, Chandlers, Leonards, Olivers, and with more propriety in Winthrops. Yet she is cautious & modest, & continually counts & talks in a religious strain. [Adams disliked the "religious strain" everywhere] The husband is as big proud and conceited as any English nobleman — always good natured and lazy. Thinks he has great holiness. Has in parlor, cows, &c.

June 22. Still at Ipswich. In evening, took a pipe with judge Trowbridge.

23. Sunday. At meet. all day. At meeting rode to Newbury.

24. Monday. Rode to Portsmouth & to Kittery.

25. At court at York. Dined with judges. At York 26, 27, 28.

July 2. Was at Portsmouth. Came thence Sunday afternoon meeting. Mon. 30

5. Was there. Came home before 9th

1771. Walking. "I find that walking serves me much more than riding; it sets my blood in motion much more."

Tory. Mr. Adams found lawyers, wealthy and influential men, some ministers & others, whose heart was on the side of England; or timid; wavering and undecided. "The Governor's emissaries are busy, instilling & insinuating their notions & principles" (found to be in Connecticut and Maine).

Dancing. Mr. Cranch says all such as learn to dance are so taken up with it that they can't be students. So Mr. Cranch also gives a caution against dancing. They say they would send neither son nor daughter to a dancing school. — They attend their friends about dancing & dancing schools, from what they observed at Cambridge Commencement.

John Adams says: "The change in Mr. and Mrs. Cranch is for the better, though suddenly. It came from what she saw at Cambridge. It is from vanity to wisdom, from toppery to sobriety and solidity. I never knew a good dancer who was good for anything else. I have known several men of sense and learning who could dance — Otis, Sewall, Paine — but none of them shone that way, and neither of them had the more sense or learning or virtue for it. I would not however conclude peremptorily against sending sons or daughters to dancing, or fencing or music, but had much rather they would be ignorant of them all than found fault with any one of them!"

July 1771.

July 3. Took a pipe with Cranch in the evening.

Mr. Attended Court at Salem. "Drank tea" at several places.

1772. Young men studying law were too numerous, Adams thought.

Militia Officers. "It is curious to observe the effect of these little objects (an holiday, militia officers) upon mean minds. The commission of a subaltern in the militia will tempt them little minds as much as a commission and blue & scarlet will greater minds."

Richmond, Hooper, Gardiner, Rowe, Lee & Deane acquired their wealth by their industry; Bowdoin and Hancock by succession or marriage; Pitts by marriage. "Some of them derive more pleasure from their happy state of mind than from their estate. The pleasures of hopes and wishes are more from acquisition than possession from what is come, rather than from what is. These men feel their fortunes." "The rich are seldom remarkable for modesty, ingenuity or humanity. Their wealth has rather a tendency to make them pensionists & selfish!"

1772 June 28. Reached Falmouth, Casco Bay; Sunday morning heard Mr Deane & Mr Smith preach. Drank tea with brother Brad[illegible] — Lodged at Mr Stover's — a neat, clever woman.

Bought a house in Queen Street, Boston, opposite the Court House.

Oct 24. Removed his family to Boston again.

m. 18. 95 1771, 1772 & most 1773 passed without much political violence. People were rather quiet, & Mr Adams often speaks rather despondingly. There seem to have been no attempts at Non-consumption, at nonted Drinking, at manufacturing. Hutchinson and his party however, were doing what they could for Tyrany

The tea tax &c. — the destruction of the Tea Dec. 1773, disturbed the waters, & they did not again become quiet.

John Adams admired this bold affair — said the destruction of the tea was an epocha in history. m. 18. 95 He justified but deed — thought it was absolutely necessary.

1774 Feb 28. John Adams bought of his brother, his father's homestead & house where he was born; also barn & 35 acres of land with homestead, & 18 acres of pasture in Mt. Common. Gave £440.

How shall I improve it? by fowl meadow and m. 19. 97 herdsgrass in the meadows, or clover & herdsgrass?

Impeachment of the Judges, proposed by Adams Major Hawley at first was not in favor of this, but yielded & went with Adams, as did others.

1774. Chief Justice Oliver was impeached by the House of Representatives. The council would do nothing. But jurors refused to take the oaths in Boston, and in all the other Counties, because the chief justice of the Court was impeached of high crimes and misdemeanors, & that was pending. This Court never sat again.

Oct. John Adams says he never knew the name of any one who threw the tea overboard — never tried to know. m. 18. 95 "They were no ordinary Mohawks". He refers to "a pound of hyson" as if the tea was green tea.

There was a lawyer Pynchon in Essex, who had a marriageable daughter.

1774 June. Adams wrote. We have not men fit for the times. We are deficient in genius, in education, in travel, in fortune, in every thing. I feel unutterable anxiety.

Gen Court appointed members to meet others in Congress, on the 5th of August — Bowdoin, Cushing, S. Adams, John Adams, Robert Treat Paine, & not 5th August but 10 Sept — [illegible]

1774 June. Jonathan Adams went for the 7th & last time on the Eastern Circuit. In York, town & County, there was less zeal, & taken rather more than he used to find elsewhere — when he had crossed Piscataqua to the eastern side, he found the Sheriff of York & 6 deputies, all with gilded hats, hackles, swords & very gay clothes, young men, who had come 10 miles to escort the court into town. This was to show respect to the chief justice if he had been there, th Adams thought.

Mr Adams moved back to Braintree.

Aug. 10 Wednesday. The members of Congress set out from Boston. Mr. Cushing, Mr S. Adams, J. Adams and th Paine set out in one coach. Dined at Coolidge's — every where greeted & treated kindly lodged at Bucks. — They went to Watertown for dinner. Buck perhaps was in Southborough.

m. 15: 395.

Aug 15. Sunday. They were in Hartford. Silas Deane called to see them. He married the rich widow of a Webb. Has two sons in law, Webbs, intruder, as well as Deane. Deane had a liberal education

Deane said they sent 30,000 bushels of flax seed to New York yearly in exchange for flax seed. He thought it would be better to make it into oil. They had oil mills. — Connecticut sends also quantities of provisions, cattle & horses to the West Indies & brings great quantities of rum, sugar & molasses to New York. They send some lumber — staves, hoops, heading, &c "There is a stream of provisions constantly running from Connecticut."

Hemp & cotton

Aug 15 Dined at Hartford with 30 gentlemen of the place and more. 36 Deane's in Wethersfield were accompanied by many in carriages & on horseback; Deane entertained them with punch, wine & coffee. Went up the steeple of W. meeting house, which is the most grand & beautiful prospect he ever saw. Rode to Middletown & lodged at Bigelows.

Aug 16. Dined at Wallingford. Dr Dana with them. Stand for New Haven. Carriages & horsemen came out of New Haven to meet them, 7 miles. All the bells in town were set ringing, & cannon were fired.

Aug 17. Roger Sherman came to see them & others. They viewed the place, the college, &c had a fine dinner with Mr Douglass — a muskmelon 17 inches long

Aug 18. Breakfasted at Guilford. Dined at Fairfield Put up at Norwalk

Aug 19. Breakfasted at Stamford. Rode to Rye and

Aug 19. Lodged at Kingsbridge.

Aug 20. Came into the city of New York. Viewed the city.

New York.

1774. Patriotism had taken but shallow root in New York and political principles were as unfixed as the weather so said George Turner 1773. So it has been in all subsequent times. The population was divided in 1774, the conservative & aristocratic interest maintaining a preponderance in the Province. There was much political manoeuvering then as since. The ruling motive was that of Rabelais in France. "I am, as much as I can be, of the strongest party." Hence the strange doings — "There can be no disputing that throughout the revolution, a large portion of the moneyed interest including most of the property holders of New York, sympathized with the mother country. See Life of G. Morris, Force's Am. Archives 1774. C. F. Adams.

Sunday. Aug. 21 } Attended meeting at Presbyterian Church.
"They have never been able to obtain a charter for their burying ground, on the ground on which their Presbyterian church stands."
The Sabbath was in the old way — drawing, &c. Many dispersed from church — Hartford.
Delegates from New Hampshire came.

Monday 22. Mr. McDougall said one party was intimidated lest the levelling spirit of New England should propagate itself in New York. Another party are prompted by Episcopalian prejudices against New England. Another party are merchants engaged in navigation. Another party are those looking up to Government for favors. A powerful party were afraid of civil war. All the N.Y. delegates but Mr. Livingston were Episcopalians.

Tuesday 23. Many observations on New Yorkers. Saw much company.
"Very little good breeding to be found. I have not seen one real gentleman, one well bred man" in N.Y. They talk loud & fast & all together.

Wednesday 24 } Still viewing things in New York, and paying
Thursday 25 } & receiving visits.
Friday 26 }

Saturday. 27 Rode to Brunswick & thence to Princeton, N.J. Visited the college, &c. Attended college prayers. Scholars are as badly as N.York Presbyterians. Dr. Witherspoon an ardent son of liberty. Drank wine, coffee with him.

Sunday 28. Heard Dr. Witherspoon preach all day — had coffee in the evening.

Monday 29. Rode to Trenton. Black walnut trees there.
"All the black walnut timber used in Boston by cabinet makers is brought from the southern provinces. Trenton largest place in N.J.
Crossed over to Pennsylvania. Reached Bristol.
Saw the passage wagons with 4 wheels to carry many passengers & their baggage — carriages came out to meet them at Frankford. Cordially welcomed to Philadelphia.

Tuesday 30. Visited the Delaghter & the city. Same 31st.
Lynch & Soul, Rutledge and they should export 14,000 lbs indigo this year and 160,000 barrels of rice.

1774
Sept. 1 } Visited several gentlemen in Town & visited by others.
25 members of Congress had come.

The Hutchinson Addresses in Massachusetts. There is just such a tribe in Philadelphia & in every colony. Their opinions have undergone as many changes as the moon. Tho once professed to be against the Stamp act.

Sept. 2. Coffee was drunk after dinner.
Virginia men the most spirited. Dr Witherspoon do.

Sept. 3. Drank French. Can Elegant supper, and we Crank sentiments till 11 o'clock. Lee & Harrison were very high [from drinking so much]. Lee had Crank Burgundy the whole P.m.

Sept. 4. Sunday. Went to Presbyterian meeting. Dr. Sprout preached. Says no notes. P.M. went to hear an Episcopalian. More genteel congregation than the Presbyterian. Sermon inferior to those of the Boston ministers. Common &c.

Sept. 5. Opened at Carpenters Hall. Chose Peyton Randolph Chairman. Manner of voting discussed

7. The Duché an episcopal clergyman read prayers before Congress, & made a patriotic extemporary prayer. "He filled every bosom present."

m. 1672 Dined with a Quaker. Had Dr's hams, chickens, beef, pigeons, creams, custards, jellies, roots, trifles, floating islands, beer, porter, punch, wine and a long &c. A large collection of lawyers at the table.

8. A most sinful dinner again at Mr Powell's; "everything that could delight the eye or allure the taste" Crabs & creams, jellies, sweetmeats, assorts of tarts, pools, trifles, floating islands, whipped syllabubs, Parmesan cheese, punch, wine, porter, beer, &c
Debates in Congress.

11 Sunday. The Presbyterian ministers preach without notes. The Administering the Sacrament. The communicants come to a row of seats in each side of a narrow table in middle of the alley, reaching from deacons' seat to front of house. Three sets of persons of both sexes came in succession. Each new set had the bread & cup given to them by a new minister. Each communicant delivers a token to the deacons or elders.

Dined at Mr Willing's — a most splendid feast again — turtle and everything else (though it was Sunday.) Had coffee with or after dinner. Talked about everything. These dinners continued till towards night apparently. Attended Moravian evening lecture.

14. Sociably feast again (at dinner). Best select music, and Burgundy — fine melons, pears and peaches

16. Elegant feast again (at a new place, every day.)

18 Sunday. Heard Mr Duché preach — a fine preacher.

1774
Feb. 19. Boston merchants sent to London imported tea since 1770 & paid the duty. Some brought in Hancock's vessels. Dined out of this matter.

21. Breakfast, had muffins, buckwheat cakes and common toast. Buckwheat is plenty here. Dined out of town at Mr. Mills.

22. Dined with Mr. Chew. An elegant place. Called to dinner about 4 o'clock. Furniture all rich. Turtle & every other thing. Plumময, jellies, sweetmeats of 20 sorts, trifles, whipped syllabubs, floating islands, jellies, &c. and a dessert of fruits, raisins, almonds, pears, peaches — wines were excellent. "I drank Malaga at a great rate and found no inconvenience from it."
Saturday evening had company till 12 o'clock.

27. Some notices of debates in Congress — not many.

Mar. 1. 89 Great things expected of non-importation and non-exportation. This common impression was wrought on error — all deceived themselves. Rice was not included in this non-exportation. South Carolina would not come in till this was excluded. Indigo was included.
Pennsylvania exported 1000 staves, boards, plank, fish, oil & some pot ash, in Sullivan said. We send flour to W. Indies, and thence carry sugar to England to pay our debts. Our ships will sail in January and February for West Indies.
All sections had commodities seriously affected by non-exportation — see the motion of N. Hampshire, tobacco in Virginia, Naval Stores in N. Carolina, rice & indigo in S. Carolina — [illegible] non-importation was considered immensely important, — this would bring Great Britain to terms with non-importation & non-consumption.

Oct. 4. Dined with Mr. Webster. This Mr. Webster is often mentioned. Lived in Philadelphia.

Oct. 9 Sunday. I hear no preachers here like ours in Boston excepting Mr. Duche!
"We are perpetually engaged in a multiplicity of business and ceremonies and company!"
"The morals of our people are much better than those of Philadelphia, and their manners more polite & agreeable; our people are purer English, our language is better, our taste is better, our persons are handsomer, our spirits are better, our laws are wiser, our religion is superior, our education is better. We exceed them in everything but in a market, and in charitable public foundations."
Great Dinner continued — "elegant entertainment."

Oct. 26. Congress finished.
28 Departed for home.
30 Sunday. Thy travelled & got to N. York.
Nov. 1. Road to Horseneck. 2nd to Fairfield & Stratford.
4 To Windsor. 5 lodged at Scotts in Pelham & then 6th Sunday
7 To Brookfield & Spencer. 8 came to Framingham
9 home

1775.
April, Sat out in a sulky with a servant on horseback,
m. 15. 395. to attend Congress at Philadelphia. Mr Hancock was one of the number.
Were met by great numbers, on the way.
Adams was in favor of Independence, and so were others. This alarmed the Quakers & many others, including not a few of the members of Congress.
The rich Quakers & others endeavored to dissuade members of Congress from motions of independence, and they succeeded to some extent.

1775 Sept. } To Congress again — he rode horseback with a servant on horseback. He went away Aug. 28.
Go to Watertown, Framingham, Oxford, Grafton, Woodstock, Pomfret, Windham, Coventry, Colchester, Haddam, Durham, Northeaven, Milford, Stratford, Fairfield, Norwalk, Stamford, Horseneck, White Plains, Dobbs Ferry, Hackensack, Newark, Elizabethtown, Woodbridge, Brunswick, Princeton, Trenton, Bristol, Philadelphia

"Edward Rutledge of S. C. speaks through his nose as the yankees sing."

Dec 9. Left Philadelphia for home

1776 Jan 24. Set out for Philadelphia again

Oct 13. Sunday. Sat out for home

1777 Feb. He was in Baltimore. "This is the dirtiest place in the world." The Marylanders are planters and farmers. All the work is done by negroes or transported convicts. The farmers & planters assume the name of gentlemen, "and hold their negroes & convicts, that is, all laboring people and tradesmen, in such contempt, that they think themselves a distinct order of beings."
"Hence they will not suffer their sons to labor or learn any trade, but bring them up in idleness, luxury, & vice, in horseracing, cock fighting, and cardplaying."

1777 Sept. He was in Philadelphia, "that mass of cowardice and toryism."

Sept 19. Left Philadelphia in the night

Nov. 17. Returning home. Dined at Brewsters in Orange County, a grandson of a Brewster who died on Long Island, a minister, at age of 95. Fam came to Plymouth. "The manners of this family are just like New England people — a decent grace before & after meat, fine pork & beef, cabbage & turnips."

Nov 18. A dinner at Fishkill — salt pork, cabbage, roast beef, potatoes, suet pudding, grog, not wine.
Reached Northampton Nov. 21.

1777. "A fine breakfast of fine hyson, loaf sugar & coffee"

1775 State of Trade

Jul. 18. 89. Non-exportation was to begin Sept 10. 1775, as originally agreed in 1775. When the time came, viz. Sept. & Oct. 1775 the subject was debated in Congress. It seems that certain colonies were favored; they might trade, viz. New York, the Lower Counties of Delaware & N. Carolina. Some were much opposed to these exemptions. Some were for relaxing the non-exportation in order to get powder & arms. Some for allowing exportation to others than Great Britain; & some for allowing it to Great Britain as well as others. — Others were in favor of no relaxation, & no exemptions: expected the commercial system of opposition would accomplish great things. — Zubly of Georgia was a frequent speaker. — was not for any thing like independence. — not differences of opinion; partly because interests were different.

1776 Feb. Discussions about opening the ports and taking off the restrictions of trade — this discussion continued till April 6. when Congress resolved to take off the restrictions on trade.

1775 Sept. One speaker said the city of Philadelphia had broken the association by raising the price of goods 50 per cent — in New York the association was entirely broken, and City in no drink tea.

1775 Zubly said we could not live without trade; and "it is prudent not to put virtue to too serious a test. I should use American virtue as sparingly as possible lest we wear it out." Thus seemed to doubt about Americans sacrificing their interests to their patriotism for a length of time.

1624

Contributions for Charity

} Beggars. Con. from m. 15. 264.

p. 174 Nottingham. After the fire of London 1666. Charlestown contributed 105£ to relieve the sufferers — There were contributions in other towns.

Mass 2 274.2. } Fire at Montreal. Westfield made a contribution Aug. 25, 1768 — or perhaps Mr Ballantine alludes to contributions in and about Boston. He was at Cambridge Aug. 20.

Mr Ballantine, in diary, often mentions contributions for individuals or families, who had suffered by fire, sickness &c. Persons often came or sometimes, soliciting aid, before the revolution. Some were real sufferers, some were impostors. He mentions some who were Canadians.

see below

April 18, 1767. Collection in Westfield for Noblestown. and £4. collected.

"Mr Ballantine was always thronged with company": says Rev. Dr Dabis after examining his diary.

April 13. 1766. Contribution in Westfield for Rev Mr Hopkins of Hadley — after his house was burnt with library and all furniture, March 21. Dear Taylor gave £3. money, 4 bushels corn, 40/ wheat, 40/ rye and some tow cloth.

Had. 1. p. 102.

1763 Feb 13. A beggar from N. London lay by Mr Ballantines fire. He says: "it is difficult to know ones duty to such persons, there are so many impostors."

M. 2. 234

1760. March 28. Great fire in Boston. 174 dwelling houses, as many warehouses, shops & other buildings burnt. 250 families houseless. Loss 100.000£ sterling. Ballantines diary

April 6. Contribution in Westfield. £13. 7. 8.

Dec 1689. } Contribution ordered for Capt. S. Pease, who was slain
mass. 2 145. } in attacking pirates, & 2 men wounded.

Misc. 10. 20 } Brief for contribution for people of South Carolina
Dec. 2. 1781 } & Georgia, read at Westhampton Dec 2. 1781.
Contribution Dec 23 — 12/3 and 3/. from S. Judd, making 15/3.

m. 2. 241 Cedar — as timber. See M. R. 182. 156.

Frothingham 177 } 1673. Charlestown carried on a large trade in cedar posts, shingles and clapboards. The trees grew in Cedar Swamp, near Spot Pond. This cedar must have been white cedar.

m. 2 m 48, 241, 295 Virginity + Celibacy &c in Nicene Church.

"There is no degradation of the intellect, no bondage of the moral sentiments, no fatal substitution of forms for realities, no ineffable drivelling of middle age monkery, that may not be matched, to the full, in the monkery of the bright times of Chrysostom, Ambrose and Augustine."

Isaac Taylor's Ancient Christianity, vol 2 p 1 Tracts 1839

"Tertullian, Cyprian, and with not more abounding, St Bernard, pervert the plain sense of scripture, for the purpose of putting the virgin of Christ upon the loftiest pinnacle of the ecclesiastical structure". Taylor

Old Corruptions. (From Taylor

Taylor's opinion – "The period dating its commencement from the death of the last of the apostles, [about A.D. 100] was altogether as little deserving to be selected and proposed as a pattern, as any one of the first five of church history." "It had its single points of excellence, and of a high order, but did not shine in those consistent and exemplary qualities which should entitle it to be considered as a model to after ages." "The grossest errors of theory + practice can be traced to their origin in the first century."*

"Religious celibacy is an error that affected every element of the theological and ecclesiastical system; and it had acquired the stability which time alone can confer, at the earliest period"

"In the time of Tertullian, a little more than 100 years after the death of St John, an obloquy had come to be attached, in the minds of Christians generally, to the matrimonial connexion, as if it involved a degree of impurity, + rendered a man less fit to officiate as a priest; and a voluntary abjuration of the sexual relationship, had come to be considered next to martyrdom; and in imitation of Pagans, an order of dedicated virgins had been established, + constituted a distinct band in the church"

Cyprian, an advocate of celibacy, complains bitterly of the dissolute habits of nuns + priests. Apostolic Christianity was very different from this Ancient Christianity.

"Within considerable less than 100 years from the death of John, the church at large had yielded itself to a capital and widely extended error of sentiment, practice + theory"!

* This seems to mean the first century after the death of John

Corruptions of Christianity

Virginity, &c

From Isaac Taylor

Clement of Alexandria writes like a pietist & adheres to the divine writings, in the second century. He asserts the honor and sanctity of virtuous matrimony. He offers a eulogium of a woman — woman, the wife & mother, in which there is no false sentiment about virginity, which endeared Tertullian, Origen & other nauseating. He affirms the equality of the sexes, in regard to piety and virtue.

"Clement of Alexandria is the only extant writer of the early ages, who adheres to common sense, and apostolic Christianity, through & through. Those in after times who ventured to protest against the universal error were cursed & put down as heretics, by the great divines of the times.

Clement of A. says in his time "our folks as soon as they get out of the church, put off their masks, & away, leave God there, and find their pleasure in ungodly fiddling, buffoonery, stage playing and gross revelries" & much more might be cited.

This tends to dissipate the mischievous fancy about "pristine purity" and a golden age. The plain truth is this, in relation to the early Church — "It can advance no extraordinary claim to reverence, on the plea of superior wisdom, discretion or purity."

"My belief is, if we exclude extravagant fanatics of our times, the least esteemed community of orthodox Christians among us, if taken in the mass, and fairly weighed against the church of the two first centuries, would outweigh it decisively in Christian wisdom, common discretion, purity of manners & purity of creed.

Christianity in early times christianized the Jews in some degree, & was itself judaized; it entangled with Platonism; it impinged upon debauched human society & distorted its own principles; it confronted the degrading superstitions of the pagan world & bore testimony against polytheism and its flagitious practices, yet merged itself in the foundless superstition of the times, as a system of fear, spiritual servitude, formality, scrupulosity, visible magnificence of worship, mystery, artifice & jugglery — It triumphed and was trampled upon, conquered and was conquered, diffused light & health, and admitted darkness & corruption.

Taylor uses the expression — "The bastard religion of the middle ages, otherwise called popery" — which came in part from gnosticism.... Virginity notions came from the Gnostics, not from the apostles.

When the mass of mankind are exhorted to be holy in heart and life, and also to be scrupulous in external purifications, they will be absorbed in the latter, & make light of justice truth, mercy & purity, as well as piety.

"There is a great inferiority of the Christian divines of the five first centuries, as teachers of morals, compared with the Jewish prophets of 500 years reckoning from David onward."

The writers of the old testament lay little stress upon the observances of the national law, but insist upon justice, mercy temperance. David & the prophets are imbued with the spirit, power & truth of the apostles, though having less light. — The early & best expounders of the Christian code, of truth & reality, opposed to lifeless ceremony & abject superstition — are quite as solicitous about forms as about the substance of piety, and mingle with solid instructions, a servile superstition. — The best writers of the Nicene age — Chrysostom, Augustine, Basil, Ambrose, Jerome and the Gregorys fall far behind the Jewish prophets as to the sanctity & purity of God, and in the breadth of their moral systems, and in the importance attached to substance rather than forms, and in the warmth & energy of the religious sentiment.

Gregory Nyssen propagates gnostic christianity. He is hardly more rational than Mahomedans; has less good sense and genuine simplicity than the pagan Epictetus. — Gregory Nazianzen was little better. Both wrote about the blessings of the unmarried.

Basil affirms that Virginity "makes man resemble the incorruptible God". Christ & his apostles utter not a word of this sort. This is pure gnosticism. A religious house of Basil's time could be little better than a Turkish harem. There are passages in Chrysostom and Jerome, the plain import of which, will leave a decisive advantage for a pacha's palace, compared with the ancient koinobion.

The System of the Nicene age was most explicitly gnostic in its temper & sentiments, and it was also Brahminical in doctrine & practice.

"While the Nicene writers, one & all, are seen to exclude the gospel, & to substitute a flimsy home-made justification, hammered out of celibacy, almsgiving, fasting, and all the fripperies of ascetic discipline, they indulge also in the wildest extravagance regarding the efficacy of the sacraments, the dignity of the sacerdotal office, the power of the Church, and the like. They also invoke the saints, adore or near it the relics of martyrs, magnify whatever is formal & human, while they depress or forget whatever is spiritual and divine."

Macarius, was obscure, but he rose above these delusions. But no wonder in the Nicene age, not even Macarius, gives evidence of scriptural piety, or a clear exhibition of what we call the gospel

English Church & Nicene fathers.

"Although the English Church may have been allied to the Nicene, by the retention of a few outward phrases, in some of its offices, the heart and mind of the English reformers and of the Nicene fathers were totally dissimilar; the gospel recovered forever by the one had little or nothing in common with the dreaming theosophy of the other, except the nomenclature of Christianity." [How does this agree with what is on page 81.? A strange contradiction!

The Nicene fathers have some shreds of Christian truth, and are quite orthodox on some points, but the true gospel is not in the foremost place, which is usurped by gnostic & ascetic principles of which celibacy was the core. He quotes from Evagrius, Isaac, Athanasius, Nazianzen, Jerome Augustine, Chrysostom. These bow to and worship the great idol of the nascent age, St Anthony, the prince of ancient monkery. Athanasius wrote his life in 54 pages. Citing a few passages, this memoir would serve as well for a Mahometan dervish as for a christian saint. This kind of piety has grown up in almost all religious systems.

Nazianzen has a great deal of nauseous drivelling; including prayer to a dead saint, and the notion of the intercession of the saints.

The preservation of continence & treading under foot the concupiscence of the flesh, was the prime rudiment of Christianity from Tertullian downward. Continence is not purity of heart & manners, but celibacy; and concupiscence of the flesh, is not the irregular or depraved excesses, but the abstract affection proper to our nature.

"Cyprian was a Christian but not nearly so well taught a christian as have been scores of Romanist bishops and monks of the middle ages!" Nyssen's Christianity & popery have scarcely any distinction. Ambrose differs little from the Greek fathers, but he and the Latins incline less to sophistism or Platonism, and are less given to meditation & learned to the stern and stoical system. But both removed from it place the glory of the gospel. Ambrose believed in the prayers of saints, and to relics, and in the virtues of relics or bones.

Three passages acceptable to protestant ears may be found in Romanist authors, for every one from the Nicene fathers.

The Christianity of Chrysostom & his contemporaries is taught with the basest worship of the church. Virginity & almsgiving were to carry men to heaven. Augustine is not so grossly erroneous as some of the others.

The Nicene fathers were mostly them sincere, devout, assiduous in their duties and intent upon the welfare of the churches. But it does not appear that their hearts were warmed by those truths which are the glory of the christian system. Their religion as exhibited in their writings was a system of fear, servility, bodily service, ascetic austerities, credulity, exaggeration, sacramental mystification & ecclesiastical arrogance, and not a system of warmth, affection, hope, joy, love, substantial virtue and real holiness.

Chrysostom says of baptism: "Although a man should be foul with every vice, the blackest that can be named, yet should he fall into the baptismal pool, he ascends from the divine waters purer than the beams of noon." — "They who approach the baptismal font although fornicators &c. are not only made clean but holy also and just. (agious kai dikaious)

Expressions in the Nicene fathers, which would be evangelical in a modern sense, bore in their minds a meaning totally different.

"The actual condition of human nature is always disposed to substitute the ritual for the spiritual in religion." All history shows that where the ritual is thrown forward in relation to the spiritual, the spiritual has entirely subsided or retired, leaving nothing but formality and superstition. — and this is true among highly civilized as well as among rude men. The spiritual & ritual cannot be kept in equipoise.

Chrysostom struggled hard to keep the spiritual and the ritual elements in religion in equipoise, hence strange contrasts in his writings — putting forth sentiments nearly satisfactory to protestants, and also uttering the wildest extravagances, such as the papist boasts of. — Fasting was one way to get to heaven. Chrysostom's life stone shows that he felt himself to be addressing the loose, drunk-going and play-going rabble, high & low, of a debauched luxurious city. His congregation seems to have been of this sort, and though he said so much about the ritual, it is apparent that the rites themselves were contemned by a large portion of his people.

Women

"To frequent the society of women, to converse with them, to lift the eye from the earth where they were present, was an offence, or at least an extreme impudence. Cautions of this sort occur in innumerable places" in the Nicene fathers.

In Cyprian's days monks & nuns were together and were lascivious. Chrysostom also complains of monks with their dwellings full of women.

"The Lives of the Saints" are details of self deception & knavery. They are a digested system of vain pretensions & profitable frauds, in a word — LIES. The most extravagant & foolish of these are Nicene, not Popish; came from Athanasius, Basil, Palladius, Jerome, &c. The less objectionable lives are those of modern Romanist saints.

Southern Europe

"During the last 2000 years, what has been the state of manners & morals in all the countries between the 35th and 45th parallels of latitude & between the Caspian and the Atlantic? These zephyr breathing, garden lands of the world have presented, with transient & partial exceptions, a social condition intimately disordered by the want of moral tone; and parallel with this ill habit of the social mass, there has run a religion which, while it has very faintly affected the many, or to any good purpose, has spent its force upon a few, & these few so removed by artificial distinctions from their fellows, as to do little or no good by their example. During this lapse of ages, there have been the extremes in morals but no mean. —— North of 45° in Europe, may be found a generally diffused animal health, a physical robustness, a wide middle class in society, and a sober mind, a liberality of judgment, and a dislike & avoidance of enormities of conduct & sentiment, none of which can be predicted of the south

The tendency of pure christianity is always to create a mean in society, to extend the wide continent of common interests. A pure christianity will create an empower, a middle class, a middle doctrine, and a middle influence. In this happy sense, christ doctrine is indeed revolutionary.

Christianity was about doing this in the Roman world, by putting woman into her long lost place and by giving her personal virtue & reverence and influence, without which there can be no national virtue, or liberty, or elevation of character.

Then came in ascetic fanaticism to poison the domestic system at the core, by its hypocritical prudery and its consequent separation of the sexes. —

In Portugal, Spain, South of France, Italy, Sicily and the Islands about, during all this lapse of time, while very few temperate & virtuous husbands & wives have blessed the common walks of life, monks & nuns of ambiguous character have swarmed from religious houses. Few families have been blessed with purity & peace, but murders have been going on all hands —— This degrading superstition is the spontaneous congenial religion of races distinguished by physical debility, by relaxation of principle, by abjectness of soul, by ferocity and by actual debauchery.

The moral condition of the mass in this country in the Nicene age was no better than it is now. On the same soil. There was extreme corruption of manners at that era

Monks renouncing marriage lived in shameless concubinage. The Nicene monkery was less deserving of respect than that of almost any other age. Men & women making lofty pretensions, practiced the foulest vices. In Chrysostom's time the same were the exceptions few.

The mahometan deluge, where it came, was a cleansing inundation for the morals of the christians.

 Corruptions of the Church

Women

To exclude woman from the domestic & social circle is to expel all virtue thence. The proper meaning of religious celibacy as an institution, is the degradation of woman, her expulsion from general society.

"Monasteries and convents are known by every body to be sinks of pollution."

Widows

Widows are now many more than widowers, the men being cut off by war, &c. but in the ancient world the number of widows exceeded the widowers much more than now, Heathenism took little account apparently of widows & orphans; the gospel instantly brought them forward as the especial objects of regard of the church. Widows ere long became a standing class or permanent order, situated on a level with the hierarchical structure, to support it, and the virgins came also. next came the male virgins all were the battlers of church power. Many wealthy females became nuns & bestowed their wealth on the church.

Celibacy

"A small portion of men only will adhere virtuously to a vow of continence; to expect any thing else is ridiculously absurd."

M. 2. 243. "The Church of England, as to her excellencies and defects, with a Plan of Ecclesiastical Reform", &c

"By the Rev. J. Pridham, M.A. of the University of Oxford, and author of "Family Lectures on the principles and practices of the Christian Religion". 4th. Edition. London 1842. (Seems written, or some of it in 1842

He says in his Address to the Queen: "A great number of the most cordial admirers of the Church are grieved at the existence of evils & corruptions which impair her beauty and diminish her native strength."

"The most afflictive and debasing evils of our establishment, are the sins of pluralism and the consequent non-residence of the beneficed clergy. The dignitaries of the Church and those who are less favored occupy, as pluralists, (amounting with number of 3,320) — 8160 benefices out of the 12,600, which there are in England and Wales. A revenue estimated at nearly 450,000£ per annum is devoted in a great measure to sinecures; the ostensible purpose for which it is paid, being that of providing divine service in about 30 cathedral and collegiate churches, which is of comparatively little benefit to the nation".

"And what is the obvious result of this system? It appears from the last Parliamentary returns, that out of 10,533 livings in England and Wales, there are only about 4000 residents; more than 4000 benefices are insufficient to support a minister and more than 4000 have no suitable parsonage residence upon them" — "These two statements sufficiently show the gross misapplication of the church funds which are fully adequate to make the 12,600 livings, when separated into distinct benefices, equal to an annual income in villages of from 3 to 400£ per annum; and in cities and populous towns to 400 to 500£ per annum"

"As deans & sub deans and precentors & prebends are a class of clergymen, not of divine appointment, and not recognized in the new testament, but are institution of the dark & monastic ages of the church, the immense revenues which they enjoy for inadequate services not essential to its welfare, together with their offices, should be abolished at the expiration of their lives" — and the proceeds be applied to augment poor livings.

"In our large cities and towns, millions are growing up from infancy to manhood, who never hear the word of God. Upon an average not perhaps, more than one in eight or ten attend worship in the establishment."

"Thus we are still to a great extent an unchristianized land!"

"It is estimated that in England and Wales are upwards of three millions of Protestant dissenters"

"In Wales, the dissenters outnumber the members of the establishment — dissenting places of worship in 1833 1428, of the national church only 829.

"The Dissenters are daily increasing in numbers, wealth, talent, intelligence and power."

Pridham's "Plan of Ecclesiastical Reform" &c

He does not entertain much sympathy for Dissenters of any kind, but he speaks respectfully of "men imbued with the spirit of Owen, Baxter, Calamy, Howe, Doddridge, Watts, Henry and Hall," and would embrace them as brethren; that is, after such alterations in the rituals and services, that they would become members of the established church! (if I understand him. His address to the Queen is dated "Orby Vicarage", but he is not called vicar of Orby.

He has also an "Address to the Nobility and Gentry of England," without date. He addresses them repeatedly as "my Lords & Gentlemen".

tells them — "you have an indisputable right to present to no less than 5000 benefices". He desires them "to prefer suitable persons to the occupation of these livings", & mentions the consequences "of making an indiscreet choice of persons unfit by vicious ness of life and lack of Christian knowledge".

"It is lamentable to reflect what abuse has been made of the right of presentation to benefices and dignities in the church for the last centuries by all the parties, with some praiseworthy exceptions, who have had the disposal of it. Instead of promoting those only who have been duly qualified by their piety and learning to serve God in church and state, ecclesiastics have been raised to the mitre and eminent stations in the establishment, and to its best preferments whose only or principal claim has been political bias, or family interest, or private attachment".

National Church. Slavery.

Pridham is a monarchist and Hierarchist and a strong advocate for a "National Church". Has no belief in "voluntaryism", and says a vast majority of nobility, gentry, merchants, tradesmen, yeomanry and commonalty are "unalienably attached to the established church. He says the voluntary system has partially failed in England, "and almost totally in America, the vaunted land of freedom, virtue; but in reality the foul den and refuge of slavery and vice". A note says — "America can never lay a just claim to be considered an enlightened and Christian nation, so long as she detains three millions of her subjects in all the degradation and cruelty attendant on slavery".

He assumes that if the Church establishment was taken away, there would be no religious services, no religious instruction for the greater part of mankind. Clinging to an establishment is in his view "to cleave to God and his truth". Preaching & the Sacraments also come from the "Christian Establishment" —

Church of England

Reading Scriptures in the Church Services.

Pridham says — "The Holy Scriptures are publicly read to millions, and largely infused into all the services of the Church. The Old & New Testaments are read through once a year, in portions, on the Lords day and other occasions. Without this judicious ordinance, the bulk of the nation would perhaps in time become as ignorant of the Bible, as they are of the Koran."

[By "read through" he only means that the lessons from Scripture are read through — not the whole Bible. It is evident from his last remark, that the "bulk" of the people of England do not, and are not expected to read the bible; all their knowledge of the bible comes from what they hear in the church. I have seen similar statements before in church authors. How different from the puritans!

This Low Churchman, in many things, is as bigoted, as arrogant, as censorious, as uncharitable in his assertions, as High Churchmen.]

The Lords Supper.

Pridham says the Lords Supper, in the established Churches, is celebrated monthly in cities & towns, and at stated times in parish churches. He calls the Sacrament "a commemorative rite" & does not claim for it any mysterious efficacy — it is "to testify their gratitude & affection to their adorable Lord," that believers observe it.

"Those who partake of the Lords Supper merely as a passport to office, or to allay the qualms of a guilty conscience, or to compound for some penitent sin, without regard to the satisfaction of Christ, are guilty of eating & drinking damnation to themselves."

Pridham is a great opposer of "Soul destroying Socinianism."

Pridham makes "Brainerd" a missionary to India and a member of the Established Church!!

Pridham says he has been laboring in the [illegible] upwards of 30 years. Thinks there has been a great improvement in piety & in preaching in that time — preaching & publications are more evangelical, Missions established, &c — He seems to be Calvinistic, but does not use the terms. He believes that "untold millions of pagans have perished eternally." Is ardent for the Bible Society, Jews Society, &c.

Education.

"Education 50 years ago was comparatively scarce and confined to the few who could pay for its lessons, but now it is widely disseminated." Schools, to please him, must give instruction in the principles of the established Church.

Church of England

Reformations begun — as stated by Pridham

1. Commutation of tithe, to be converted into an annual rent. This act within the last 6 years, & others

2. Incomes of ~~four~~ bishops reduced 4, and others augmented. A new see erected at Ripon.

3 Act to abolish superfluous prebendeis & sinecures and to improve the revenues of the parochial clergy. An Ecclesiastical Com. instituted to carry out the act "In thousands of instances" the incomes of the clergy are so small that they must depend on patron relatives or take pupils to eke out a maintenance for their families

4 New Act restricting pluralities, 1838. It admits of a person's holding 2 benefices, but they must not be over 10 miles apart. Previously they might be 30 miles apart. None to hold 2 benefices, if the income of the two exceeds 1000£ — Clergy not to engage in any trade or dealing for gain or profit — More constant residence provided for.

5. Incorp. Society, to enlarge, build & repair churches Money expended has been £ 3244000 since 1818 Has assisted in building 473 new churches & chapels, enlarging or rebuilding 1570 parish churches, and providing sittings for 563.698 persons of which 397.853 are free seats for the poor. [The whole country taxed to build churches for the establishment: as I suppose: possibly the Society received funds from other sources]

6 Act to improve Grammar Schools. Greek and Latin are to be taught as heretofore, ~~and~~ also "such other branches of literature and science as may be necessary to qualify youths for superior trades and mercantile business" [It appears from this law, that the old grammar schools were only for professional men.]

7. Act of last session of Parliament, to enforce church discipline for the correction of the demeanors of clergymen. [Pridham adds to "profligate and vicious clergymen whose a disgrace to the sacred order"]

8. 9 10. Missions abroad and at home, &c

11. Extending Religious education — (He is terribly opposed to radicals and levellers, chartists and socialists, deists & infidels, Socinians & Papists. Thinks many of the dissenters become such — that the mantle of Howe, Baxter, Watts, Doddridge has not fallen generally upon modern dissenters.

Lords Day

"A regular observance of the Lords day is one of the best criterions of a religious state".

Pridham quotes, Solomons Song. "terrible as an army with banners."

Church of England.
Its Reformation in 16th century.

p. 119 "The reformation, it is allowed on all hands, has never been completed in this country. The untimely death of Edward VI interrupted the holy work in its progress: and events familiar to every reader of English history have in various ways impeded its completion."!!
Lord Henley's Pamphlet on Reform. quoted by Pridham
Present Reform

"It is unhappily too much the infirmity of all exclusive orders of men, that when necessary reforms have an unpleasant reference to their own condition & advantage, they are reluctant to undertake the task; whilst they readily admit the principle of it as applicable to others they are apt to assume a false ground, or entertain a fallacious hope of exception against its applicability to themselves". We often see clearly enough the justice and efficacy of reforms but no sooner are they at variance with their particular interests, than they forget the submission due to public opinion, and the consequences of contesting it. — "The lights of history and reason & experience teach us to eschew that dangerous obstinacy against reform, which all exclusive orders are too prone to indulge."
"Power rarely reforms itself" said Burke.

Alterations proposed.

"The length & tediousness of the Church's morning service particularly, and the wearisome repetitions in it are an objection still frequently urged by zealous friends of the church of all classes". These things were urged under James I. "The present service, followed by a sermon as it is, and in cities & towns by the Lords Supper, is too long both morally & physically. The aged & young and infirm cannot wade through it without a motion of an exhaustion of strength & spirits!" Archdeacon Berens Reform. quoted Pridham proposes to reduce the morning service so that the time of performance will be reduced nearly or quite a half an hour. He would have the reading of the service (lessons, prayers, &c) occupy about three fourths of an hour.

He would alter the words of the absolution. Would alter the word "Catholic" (Catholic church) in the Apostles creed. Would alter the word "Catholic" in the Athanasian creed to "Christian"! — but he is strenuous for retaining the damnatory clause in the Athanasian creed! He would omit the words, "most religious & gracious King"! Would alter some of the Sunday lessons — says certain chapters read aloud, create disgust in some breasts. Think a more judicious selection of lessons might be made; the refinement & taste of the age make some passages painful to hear read.

He says the minister should not admit a notorious evil liver to the sacrament, or one that has wronged his neighbor, or those between whom malice & hatred reign.

"There is no peculiar mystery in the sacrament more than in the other doctrines of the gospel

Church of England.

p. 76.
p. 150. 324.
m. 2. 232

Baptismal Regeneration:

Dr. Lord Bp of Down & Connor, says — "Baptism is a new birth, by which we enter into the new world, the new creation, the blessings and spiritualities of the kingdom. By that sacrament we are made christians, and are born anew of water and of the Holy Spirit. By baptism exclusively is spiritual regeneration conferred, and that no other than baptismal regeneration is possible in the world!" &c

Pridham Remarks —

"Here is abundance usque ad nauseam of merely gratuitous assumption, and mere bold assertion incapable of the least proof." "Assertions falsified by reason, observation & experience, and contradictory to the element of Scripture, the Homilies, the articles & other rituals of the Church of England, when soberly explained". These sweeping propositions involve absolute absurdities, & and the conclusions fairly drawn lead to consequences which God, Abbes & the Church in her rubrical declarations does not warrant. Upon the fictitious system of these men, "every baptised infant is inevitably born again of the Spirit of God". Though his word affirms no such thing and all unbaptized infants are mechanically consigned to an exclusion from heaven, without any fault or omission of their own. He refers to the Roman Church, the Dissenters & others.

He believes that unbaptised infants dying before actual sin are saved through the merits of Christ and regenerated by his spirit; and that funeral rites of the Church ought not to be denied to unbaptised infants.

Pridham is very severe against the assertors of baptismal regeneration. He admits that a child may be regenerated at the baptismal font, but denies that this is the case in a great majority of cases. He would judge the tree by its fruits, and says observation & stubborn facts show that in most cases baptized infants when arrived at mature age, exhibit no marks of regeneration. It is an error of Puseyism.

Pridham maintains that regenerating grace may be independent of baptism, & that the new birth by the agency of the Holy Ghost may be produced without baptism. He says the leading reformers of England did not believe in baptismal regeneration. He quotes Cranmer, Latimer, Hooper, against this Romish Doctrine; also Homilies, &c. He says to admit that baptism is regeneration, & that all the unbaptized perish "would be more repugnant to all our ideas of the Divine mercy than any exposure of Calvinism ever charged upon the system"

He advises us to look upon our families and others around us, & see if there is any evidence of the fact that every baptized person has been savingly regenerated. In a great majority of cases, we shall find no marks of a renewed mind, but a preference for evil & hatred of good.

Church of England.

Baptism — continued.

"By what utility then is baptism?" Pridham says, "much every way; chiefly because it is an initiatory rite ordained by Christ, as the door of admission into his visible church, and the seal to the privileges of divine ordinances," &c.

To teach the doctrine that baptism is necessary regeneration, is to reduce the Scriptures to a caput mortuum, a dead, inefficient mass: and the tendency "is to extinguish all scriptural religion amongst us".

Language of Scripture.

In the Scriptures, whole bodies of Christians are constantly addressed as partakers of the most exalted privileges & invaluable blessings: when the same societies consist of mixed characters, the most consistent & the most profligate, the good and the bad. This exalted language of whole churches, which must be understood unqualifiedly of only a portion of their members, may be found in the Romans, Corinthians, Galatians, Philippians, Hebrews, &c. In the same epistles, some of these professors are treated as insincere, unchristian, a disgrace to the cause of Christ.

So the general language of the times of the apostles and similar times, has led persons ~~to confound~~ to confound the outward sign of water with the inward spiritual grace of regeneration — and to suppose the latter inseparably & necessarily accompanies the former, "which is one of the ridiculest conceits that ever entered the cogitations of a rational creature."

Similarly the church of England speaks of those she has baptized as regenerate, while in other articles in the Catechism she limits the spiritual benefits of both sacraments to those who receive them rightly, worthily and by faith.

Burnet says, "we look upon sacramental actions as acceptable to God only with regard to the temper and the inward acts of the person to whom they are applied, and cannot consider them as medicines, which work by any virtue of their own, whether the person to whom they are applied co-operates with them or not." The old popish doctrine that the benefits of the sacraments are conveyed by the outward reception of them, independently of the state of mind of the persons who receive them, but, as Burnet says, "more like the incantations of heathenism than the purity & simplicity of the christian religion".

Alteration proposed.

Pridham would expunge some part of the Baptismal service, which declares the child regenerate, & which thanks God for his regeneration, &c.

Baptismal Service.

[Pridham seems to think that if the Sponsors are sincere & the prayers are offered in devotional sincerity, "we may safely express a hope of the child's regeneration." His opinion is about as absurd as that which he opposes.]

Pridham says the declaratory terms in the baptismal prayer, cannot be safely applied to an unconscious infant, incapable of performing the requisite conditions of faith & repentance. "Can a babe, whose sponsors have been faithless & insincere, reap any benefit from a service in which its representatives acted unworthily and hypocritically?" He thinks in general not. He still expresses sentiments in regard to sponsors that are Pathetic.

He suggests various changes, but retains the unscriptural sponsors.

He would, after the Catechism, where ~~it says~~ the child or person says it "was made a child of God by baptism." "For it is a matter of fact, that countless thousands of children who are taught to make that avowal, prove by their spirit, tempers, and general demeanor, that they are not spiritual members of Christ, but alienated from his service; are not actually in a proper sense children of God, but of Satan the wicked one whom they imitate."

Catechism in Schools.

It is evident from what Pridham says that the Church Catechism was taught in the public schools where dissenters child unattended. He says—"I know it is the custom in many instances for the children of dissenting parents, either to absent themselves entirely, or to excuse themselves from repeating the Catechism, on those days when it is appointed to be said in our public schools". Particularly on account of the baptismal regeneration, being made a child of God by baptism, &c. He would expunge the words which make the young person say: (by baptism) "I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven."

Confirmation.

Pridham would expunge the words in Confirmation which assume each youth's "regeneration & forgiveness of sins." He says the conduct of the generality of candidates, before & after the services does not authorize the belief that they have been renewed in the spirit of their minds.

Church of England

Other changes proposed.

Pridham would omit in the act of wedding "with my body, I thee worship!" He objects to the word worship.

The words in the form of absolution, in the order for visitation of the sick, are objected to by Pridham. He says this order or any other is not much used, "the service having grown into a state of desuetude." He wishes the whole were withdrawn.

Burial of the Dead.

"This office expresses too confident a hope of the salvation of every individual, over whose remains the office is used." Pridham says prejudices & dislike are universally prevalent against this part of the service, which says "we commit his body to the ground, in sure and certain hope of the resurrection to eternal life." He thinks conscientious clergymen often tremble at the utterance of such words. Such [illegible] as attend over those who lived wicked lives, embolden men to continue in sin, & "the common deception is fostered that if a person has been placed in adverse circumstances in this life, he will assuredly be happy in the next at his decease, let his conduct have been even so licentious & disorderly!" The expression should be changed.

Reformation in England not completed

p.115. Burnet says — "That the reformation was never completed in this kingdom, is a fact which few will dispute." Pridham says — "The Church of England has gone on from the commencement of the reformation in religion, until the [illegible] time, nearly 300 years, acknowledging & lamenting her own incompleteness, in some important particulars."

He would have the bishops preach more than they do, as it is their duty. Several seldom or never preach in their own cathedrals or elsewhere. Some do preach.

He would have annual visitation of the clergy instead of triennial.

Bps should reside constantly in their sees — "at their palaces." Residence, he says, is dispensed with in our prelates.

Each candidate for the sacred office is required to assert unequivocally, "that he trusts he is inwardly moved by the Holy Ghost to take upon himself this office and ministration." [illegible] too many instances then unworthy appeals have been made in most culpable ignorance or in the grossest delusion.

Pridham would remove the prelates from parliament & says the church becomes emphatically "a kingdom of this world" by the sitting of the bishops in the supreme legislature & judicature of the realm.

Pridham's 3 Orders of Clergy are deacons; Presbyter or Elder, "a name at first applied not only to bishops but to the Apostles [illegible] subsequently it came to be appropriated to the second rank of officers in the church"; & Bishops

120 Church of England

Doctrines

Prideaux says "I have officiated as a minister of the Church of England for upwards of 30 years in populous towns & parishes", & thinks his qualifications may be allowed, to give some advice to his junior brethren — He gives some excellent instructions. He believes in the original rectitude of man; his shameful fall & its disastrous effects upon his posterity; the universal depravity of mankind & their alienation from God & enmity to him; their recovery by his grace through faith in Christ; the necessity of holiness to qualify men for heavenly glory; the influence of the Holy Spirit to enlighten & sanctify; the intercession of Christ to procure spiritual blessings; reliance on his atonement for acceptance with God — These are founded, he says, on scripture, and on the doctrinal articles of the Church — The preacher must preach these things, and inculcate due attention to every branch of Christian duty. "This evangelical style of preaching has been much on the increase of late years". He quotes from Abp Secker — Faith in the ever blessed Trinity; the original corruption of our nature; our redemption according to God's eternal purpose in Christ; our sanctification by the Holy Spirit; the insufficiency of good works, & the efficacy of faith. Secker said these doctrines were not sufficiently preached, & many of our people have gone to the sectaries. Bp Horsley said the clergy preached moral doctrines & neglected doctrines — this he thought pernicious — our sermons had become mere moral essays. It is absurd he says, to separate practice from the motives of practice, and wrong to reduce practical Christianity to heathen virtue. "We come abroad one day in seven, dressed in solemn looks, and in the external garb of holiness, to be the apes of Epictetus." Horsley's Charge 1793

Late Bp of Durham says — "all that distinguishes Christianity from other religions is doctrinal". [This is hardly true]

The Bible

I judge that this was not much relied on as an enlightener of the people in England. They are to be instructed in the catechism, commandments, epistles, collects, &c. but reading the bible is not insisted on, save that part in the prayer book. I refer to the laboring class, or perhaps all classes.

The pastor should visit his flock. "The poorest are generally more accessible than the rich and more disposed to profit by our ministrations." The sick must be visited; schools, young, &c He quotes [illegible] on the pulpit, & Clergy

Church of England

Church Discipline.

"It is certain," Pridham says, "that scandalous offences both against doctrine & morals, have often escaped with impunity!" He refers to clerical offences. He admits "a few instances of gross immorality among the clergy" — that some are a scandal to the profession — some of the clergy, he says, "openly avow their disbelief of Christianity & the doctrines of the Church of England!" — "The church sighs for the restoration of that corrective & punitive control which she ought to possess over her ministers and members." — (She seems to have no discipline

Efficacy of Sacraments (against Puseyites

"Incredible multitudes come away from the holy ordinances of baptism & the Lord's Supper without being washed from their sins, sanctified in their hearts or renewed in their lives. Do not adults (I put infants out of the question) retire from the font, with unclean hearts, addicted to every species of vice & immorality? Do none leave the sacramental table, as ripe, or more so, for all impiety & profligacy & wickedness as before their reception of the emblems of a Saviour's love?"

The Universities.

He quotes what Burnet says about the ignorance of the Greek of the candidates who came to him for ordination. Some seemed never to have read the scriptures, & did not know enough to be admitted to the holy sacrament. Pridham thinks "things have not materially improved in our day!" The divinity attained at the Universities is so scanty & defective that it is a very important end. "The bishops insist on nothing more for ordination than the university for a degree, except an addition of a very little theological and scriptural learning."

Preaching without Art,

Pridham says preaching memoriter, has been adopted by some of the most enlightened divines in every age of the Church.

Dissenters

Pridham, Lord Henley & others say much of the evils of divisions in the Church, & they seem to suppose that such alterations in the prayer book, &c. as they propose, would bring most of the three millions of dissenters into the established church. [This seems to me quite doubtful.]

Millenium

Pridham believes in a millenium of 1000 years when there will be a general diffusion of spiritual knowledge piety and righteousness. The Jews will be converted; and the Gentiles also. Truth, love & holiness will prevail. Universal peace. Slavery will be unknown. Health & long life will be promoted. The earth will be more fruitful. England & the Church of England is to do much to prepare for the millenium

Commissioners appointed by the King, submitted the following statement, June 16. 1835. as the result of their inquiries, in England & Wales

Sinecure rectories 68.

Benefices with & without cure of souls, exclusive of those annexed to other preferments — 10.718.

Total gross income of these — £3.251.159

Total net income " — 3.055.457

Curates employed by resident incumbents 1006.
and their annual stipends amount to £87.075
affording an average of — £86.

Curates employed nonresident incumbents 4224
amount of their stipends — £337.620

Average stipend. — £79.

Average of 5230 curates stipends £. 81.

Archiepiscopal & Episcopal revenues in E. & W. 181.631£
" " " net revenues — 160.292£

Average of net revenues to each — £5936.

Gross annual revenues of Cath. & Col. churches £ 224.241
net " " " " 208.241

Gross annual separate revenues of dignitaries and others, members of Cath. & Colleg. churches } 75.854£
net " — 66.465£

From Predm. There are however in England 12,600 benefices instead of 10.718. In some cases two are annexed, & there are other reasons for this discrepancy.

Total gross amount of church revenue £ 4236.202
" net " " " 3932.287

The parochial revenues are capable of furnishing each of the 12.600 cures an income of 350£.

In 1800 28.000.000 acres of land cultivated, were fully subject to tithing. There is not less now, as what is since discharged from tithe, pays an equivalent. In 35 counties in 1814. tithes were almost universally compounded for, at an average of more than four shillings per acre still called 4/. per acre (it is more now) and the whole amount of tithes is — £5.600.000

In the 12,600 cures there are about 3845 impropriations. Less than a third of tithes are impropriated. Deducting 1/3, there remains for the parochial clergy £3,730,000
[We deduct 1/3 from 5.600.000.

Add for augmentation lands, &c. by Queen Bounty 115.000

Making more than 350£ each for 12.600 cures — £3.845.000

In 1800. 5.000.000 acres of cultivated land were exempt from tithes, but part by commutation & paid an equivalent, so there is a good deal of revenue to be added to above. Much land has exemption of paying a modus. — to be added.

add also payments to vicars by impropriators, the annual value of glebes & parsonages, & receipts from surplice fees — all 400.000£

making revenue £ 4.500.000

Church of England.

Non-Residence & Pluralities.

Burnet calls these "scandalous practices which are sheltered by so many colors of law among us; whereas [he continues] the Church of Rome from which we had those & many other abuses, has freed herself from this, under which we labor to our great and just reproach." [The Council of Trent decreed that only one benefice should be held by one priest.] [illegible] net was strongly opposed to pluralities.

There are in England & Wales 10,718 benefices which ought to be reckoned as 12,600, if those annexed to others be taken into the account, [illegible] which may & occupy an incumbent. The number of clergymen who depend on the whole of these benefices is only about 7,760. Many benefices have no resident incumbent, & receive little or no attention from the incumbent. — In 1809, out of 11,194 benefices there were 7,358 cases of non-residence, a proportion of 2/3.

In 1832 Lord Henley writes — It appears from the last parliamentary returns that out of 10,533 livings in E. & W. there are only 4413 residents; more than 4000 livings are unable to maintain a ministry; more than 4,800 have no fit residence upon them. A grievous evil — appalling.

Not more than 2 benefices are held by 760 persons and there are about 4 each or in all 3040. Of the 3040 livings, three fourths at least are left to the supervision of curates.

Registry of Benefices in E. & W.

	Incumbents.	Livings
Clergymen holding one benefice —	4,440.	4,440
Pluralists holding 2 benefices	2,560.	5,120
Pluralists holding more than 2 livings	760.	3,040
	7,760.	12,600

Paley goes strongly against this system.

Less than 3/100 of the clergy hold 6/10 tenths of church property and an equal number are excluded from it. 1/40 of parochial revenues go to 1/16 of the clergy, & 5 times their number are kept in poverty & dependence. Several thousand curates have so scanty an income as to compel them to resort to little or no clergy dinner, parsimony, & to wilted rents from acts of charity. "This is an anomalous display of riches and comparative poverty which was not sanctioned by the founder of the Christian religion, nor approved in apostolic & primitive ages. Generally it is not the smaller, but the larger benefices that are held 3 or 4 together by pluralists.

 Church of England

Benefices returned June 1834

			£	
2944	benefices,	income from	10 to 50	per annum
1621	"	"	50 to 100	"
1591	"	"	100 to 150	"
1355	"	"	150 to 200	"
1964	"	"	200 to 300	"
6825.				

Second Class.

			£	
1317	livings	income from	300 to 400	"
830	do	"	400 to 500	"
504	do	"	500 to 600	"
337	do	"	600 to 700	"
247	do	"	700 to 800	"
129	do	"	800 to 900	"
91	do	"	900 to 1000	"
137	do	"	1000 to 1500	"
31	do	"	1500 to 2000	"
18	do	"	2000 to 3000 & 4000 £	
3641				

Nearly 4000 benefices have become impoverished by the fact that 3845 are impropriated, and the great bulk of the income is received by laymen. Upwards of 6000 benefices have the income untouched, yielding about £4,200,000 per annum of 700 each. The acres in a parish average 3500, the tithes of which at 4s. per acre or commuted for 1/6 of the land at 24s. per acre produce an average income of 700 £ per annum

Dioceses

There are in England & Wales 27 cathedral churches, each having a bishop (including 2 abps)

1.	Dioceses have	27 bishops	2.	33 deans
3	" "	60 Archdeacons	4.	18 chancellors
5.	" "	17. Rectories	6	381 Prebendaries
7	" "	61 Canons Residentiary	8	73 minor canons
9	" "	45 Vicars	10.	14 Preachers
11	" "	69 Chaplains	12.	14 Treasurers & Rectors
		279		538
Total		537		
		816.		

Ripon has only 16 bps — no others.

Archdeacons are auxiliaries to the bps, and the bp. sends them through the diocese at his pleasure to inspect ecclesiastical affairs.

The rest of the body discharge the customary duties of the cathedral churches & nothing more, except occasionally "their cathedral offices are in a great degree sinecures to the majority of the select or the clergymen"

The civil business is performed by others, not with tithes; and ecclesiastical business by the bps & archdeacons

Dioceses & Cathedrals

Besides bps. & archdeacons, each cathedral has about 27 ministers, or 27 churches have 30 ministers; and not one cathedral is furnished with so much religious instruction as is supplied by thousands of our parish churches. There is usually a sermon on Sunday mornings, by one of the dignitaries or vicars, and prayers are read twice every day in the week by the vicars, attended by canon residentiaries.

The sermon is short; the liturgy is often carelessly read; the chanting is intolerably tiresome, and the whole service, generally speaking, is destitute of spiritual profit, as if it were an entertainment for a vacant hour. The cathedral services are ordinarily poorly attended. A small number of aged persons on week days; and on Sundays, a score or two of persons within the choir & some clergy without it, who come to hear the voluntary & the anthem, & then irreverently retire.

Abps' & bps' revenues, annually £181.631 & yet amount of the revenues of dignitaries of cathedrals & collegiate churches, and other spiritual persons, members of the same £360.000. The bps receive about 1/3 of this; & the deans and chapters 2/3. The highest of the latter 8000£. The remaining dignitaries have inferior incomes.

This revenue, exceeding 1/6 of the income of all the parochial clergy of England & Wales, brings in very little service. Some receive a large income without doing any duty whatever. No sick, no poor, no flock — the most important offering they make is a formal attendance on a cold & pompous ceremonial. Some are parochial pluralists, & hold the best livings in the country. The cathedral clergy have the patronage of 2190 benefices, which they drain to increase their opulence.

Pridham tells some hard stories about these men & others, and proposes important changes.

Cathedral Music

Pridham would have Psalms & Hymns, and "take away such relics of popery as chanting and all anthems, solos, duets, voluntaries &c and make psalmody simple, easy, universal & congregational." (He quotes this from Lord Henley.

Every thing approaching a sinecure should be abolished, only preserving the life interest. Deans & chapters should be abolished.

Dioceses

Pridham would divide dioceses & reduce incomes, and abolish sinecures. He would reduce abp. of Canterbury to 5,000£ a year; York to 4000£; London to 3000£; other principal bishops 2000£ & country bishops 1500£, and deans 1000£ and enforce residence on all, high & low.

The church of Christ is not substantially signified by splendid halls & buildings, imposing titles and immense revenues as by the spirituality and efficiency of its pastors. Great wealth is not conducive to the temporal & eternal happiness of ministers. Superfluity generates pride, insolence has a tendency to alienate the heart from God.

Parochial Benefices

There should be a more equitable division of the church revenues. One class now engross a large share of emoluments; the second class has but a slender portion, & the third class obtain a pittance from affluent employers. The property of the church is fully adequate to support all the clergy decently.

Opposition to Reforms.

A certain class of persons will object to any alteration in a system, whatever its defects, because it has worked well to promote their own selfish ends. All such persons contend for is the state quo by which their own advantage is secured, regardless of the consequences to others.

Clerk

The Clerk should be pious, a good reader and have a general knowledge of Psalmody, so as to lead others in this delightful duty. He should be better paid.

Church Patronage.

The government appoints the bishops. How hard it has been done for a century past? Pious & thinking worth, virtue, learning, & piety have not been duly honored, but parliamentary influence has been rewarded. Some have been made bps. with very questionable orthodoxy. So long as ministerial favoritism or parliamentary intrigues fill these high places, there can be no improvement in the Church. The several parties for 100 years have agreed to consider the funds of the church as a source of power, when in office. Recently some disinterested appointments have been made. The patronage of bps & laymen has been employed for relations & friends, to promote family interests & connection

Church of England.

Pridham's directions to all.

1. To fear God — which involves public & private worship and a pious life.

2. To honor the King. Loyalty & obedience to the sovereign is the next duty. Paidham quotes from Paul — "Let every soul be subject," &c. "Submit yourselves to every ordinance" &c. & other texts of this sort.

3. To love the brethren. Every man is your neighbor and brother.

4. To honor all men. Respect & honor men in office. Treat your superiors with deference & submission. Let the exalted condescend to men of low estate.
[He makes very imperfect work of this direction. His doctrines are slavish & servile.]

5. Do not listen to political demagogues, levellers, &c.
[He is besotted with monarchy and Hierarchy. Talks about their civil & religious privileges secured to all by the constitution — their government preferable to despotism or republicanism. They contending for some religious reforms, he seems not to imagine that there is any need of civil reforms. Any one struggling for civil reform is numbered with bad men & called hard names.

Unbaptized Infants.

The rubric which disqualifies infants unbaptized, for Christian burial, should be abolished. Many infants die almost as soon as they come into the world, & others die before they can obtain baptism from the parish minister, & are prohibited the rite of Christian burial. This should not be. "Baptism is not essential to salvation and admission into heaven (none but papists & those who accord with them will have the temerity to say it is" "and will any sound theologian exclude such infants unbaptized, from heaven?"
[He says nothing of lay baptisms.

"88 Family Lectures" 3 Vols. 12 mo. 4th edition by the same — Rev. J. Pridham, are advertised in the Volume I have noticed.

12

m. 2. 263. Episcopal Church (& Liturgies m. 14. 412.

See a Review of Hopkins's "Primitive Church" in Christian Spectator, 1836. pages 235 to 276.

m. 2. 264 Liturgies.
14. 413 Chancellor King, an Episcopalian, says — "The primitive Christians had no stated liturgies or imposed forms of prayer." Ibid. page 255

Tertullian says — "We do not pray with a monitor reading our prayers out of a book. No, but on the contrary we pray from the heart." same page

See other testimonies on the same page.

p. 153 } Bates account of Service Books and
p. 158 } Liturgies. He says the apostles never committed any liturgy to writing.

p. 153. No Uniformity in early churches.

Prayers of the Old & New Testament were not forms. Ch. Spectator. 1836. p 257.

Christian Spectator } Review of Rev Calvin Colton's Reasons
1836. p. 591-617 } for Episcopacy.

Church of England

Dr Chalmers said: — "We are aware that a provision for younger sons has been viewed as the great, if not the only good of a church, by many who hold the dispensation of its offices. It is this which has alienated from the establishment [Church of England] so large a proportion of the community."
Chalmers Political Economy. in Select Journal p. 111. 1833.

10 Idols of the Church of England (Frothingham p. 200 according to Samuel Mather's Sermons before 1685
1 Surplice & the rest of the popish wardrobe. 2. Sign of the cross in baptism; 3. Kneeling at the Lords Supper. 4. Bowing to the altar & setting Communion table altarwise. 5 Bowing at the name of Jesus. 6 Popish holidays. 7 "Customs of consecrating churches, for there is no warrant in new testament to sanctify any one place more than another." 8 Organs & cathedral music. 9th Superstition was the book of common prayer. 10th government by bishops.

 [Cont. from M 18. 345. not complete

In the 2d century after Christ, the Church had its popular songs, ~~and~~ original hymns & songs, besides the Psalms & Canticles of the old testament. St Ephrem, Syrus, did much for Church psalmody by his poetical works.

Yet "Original Hymns" encountered determined opposition for a time. It was contended that ~~the~~ the book of Psalms & other verses from scripture, were the only sacred poetry that could be safely used. This dispute respecting original hymns & songs, extended into the 6th & 7th centuries; and it was revived again & again at later periods. Council of Braga A.D. 561 decreed that no poetical composition should be sung in the Church, besides the Psalms & other portions of scripture. In 633, original hymns were allowed. The Scottish Kirk has had controversies on this subject, & so have Presbyterians in U. States.

In the days of Jerome some sought to introduce into Christian Psalmody, the popular melodies of heathendom. In modern fashionable Churches the echoes of the opera house are heard.

Dr. John M. Mason of New York, some years since, had a correspondent, who had this bone of contention: "Is it right to use any other than a literal version of the psalms of David, in public praise to God?" The Reviewer says Sternhold & Hopkins are often more literal than poetical.

The intrusion of heathen airs formed a subject of regret to many pious minds in eastern & western churches. Aversion to heathen metres led to a change.

Dr. Mone of Germany publishes 1215 hymns of the middle & other ages, in Latin. Of these 320 are addressed to God & Angels, 301 to the Virgin Mary, and 594 to all the saints in the calendar.

Luther translated many Latin Hymns, and some found their way into the English Church.

Virgin Mary.

The songs to Mary are more than those to God; she has the pre-eminence in Hymnology of the Romish Church. The veneration of the Virgin began at an early age in the Church, & seems to have come from the ascetic spirit of the 3d & 4th centuries. "the history of which has been presented in a well known work by Isaac Taylor." The recluse religions of the East generated in Many the ideal of virginity, & some adored her as the Mother of God & worshipped her as "mediatrix"; this is one of her titles in Greek & Latin hymns. Many became the substitute of the "great mystery of godliness". the immaculate mother of God, and was installed in the mediatorial throne of her son Jesus Christ. Some of the songs addressed to Mary, are sensuous, & betray a prurient imagination, and are more anacreontic than devotional.

The mystical imagery of the Song of Songs was regarded in the middle age as especially applicable to Mary. In one hymn the virgin is represented as an object of carnal affection to the Holy Ghost. — many precious & tender Latin hymns are addressed to Mary. The worship of Mary is called by Protestants "Mariolatry".

all from N. A. Review July 1857.

The Latin hymns in honor of Mary were adopted throughout Europe in the middle Ages, and were the first hymns to be translated into the modern languages of the Continent — into Italian, French, German &c

N. A. Review, July 1857.

Organs & artistic singing.

The venerable Thomas Hastings says the expensive churches, uptown in New York, have no provision for a choir, but a splendid, thousand toned organ, imitating all the instruments of a modern orchestra, and the feeble voices of the assembly are overwhelmed by instrumentation, as will be. To produce devotion through influences of a mere artistic nature is an impossibility.

Christians in our wealthy churches do not sustain the right manner & spirit of praise. All their musical ideas, habits, tastes are artistic. Music is with them a refined entertainment, an elegant luxury, a tinkle, a dropscene, to relieve the tedium of other exercises.

Most splendid churches however are different — they hire solo singers for 500 or 1000 dollars a year, or small aesthetic choirs at 2000 dollars a year — they are more economical & paylessness, but are quite as anti-christ, & are so bungling in performance, that they destroy the words & structure of the performance. Their plainest psalmody needs an interpreter. All is aesthetic.

There are some exceptions in the city; there are personal worshippers, seeking to praise God devoutly, & they have some aid from voices below. Their music has meaning & power.

N. Y. Evangelist. Feb 5. 1857

Thomas Hastings' leading principle (N. Y. Evang. Feb 14, 1857) "Words are to be distinctly spoken and enforced, by the use of tones, and not to be destroyed or neutralized in singing, hence we should seek to acquire a good delivery. This principle is fundamental."

Old Singing in Northampton.

N. Hamp. 1. 94. Change in reading the Psalm.

N. Hamp. 2. 140. "Singing Lecture" in N. Hampton in 1736.

m. 2.29.6.

Proverbs. (not Solomon's) [Cont. from M 16. 259. page not full

A mystery hangs over the origin of our racist proverbs. They have existed from time immemorial.

A genuine Proverb is always concise, and either figurative, or alliterative, or antithetic — rhymed, so as to make a notch in the memory, & thus be easily recalled. A proverb expresses the [illegible] in the fewest words possible. — Tupper's Proverbial Philosophy is very verbose and very different.

The proverbs of a nation are its autographs of character — in them are its religious faith, its social and political maxims, its gains, wit & sentiments. "The nearer the Church, the farther from God" is a Spanish proverb, & would have gained currency only in a priest ridden, hypocritical nation.

Proverbs abound in some of the old Greek writers, and are found in Homer, Hesiodus &c.

N. A. Review, July 1857.

Wood in Hartford. C. Stanley Jr. 1700 to 1709, &c

Cons. 5. 367. 371. 373 — Walnut wood 4/+3/8 load: 6/. cord 4 times
Oak wood 5/4 cord ~~4 times~~ 1701. 6/ cord 1711. 5/4 cord 3 times, 1700 to 1706
Maple wood 2/3, a load for years. [Soft maple doubtfull.
Elm wood 2/8, a load for years.
Wood, kind not given, 3/4 + 3/6 sled loads. 3/ cent load. (prob. oak.
Sled loads seem about 2/3 of a cord — more sled loads 3/ to 3/6. some long 4/.
Carting wood was 2/ a load.
Cutting wood (per cent or sled) was 4/. load. Cutting & sending 8/ load. (4 feet?

Wood — Cont. from 135th page.

Pines 147. 1779. S. & Hunt wood 4/8 and 5/ delivery. Pine wood 4/ load for wood
P. 147. Sledding wood 3/ to 3/9 load (at present currency. 1780, 4/8 + 5/.
" " Standing wood of Mrs Dwight. 1/2 a hand, 8d for pine, per load. 1780
" 149. 1780. Wood per load 4/. 4/8. 6/. — 1781. 5/. load.
" " 1781 Wood standing on Mrs. Dwight's, Pine 1/. Oak 1/4 load.
" " 1785. Wood by load 4/8 + 5/. 1786. 5/. — 1782. 4/8 + 5/: Walnut 1786. 6/.
" 150. 1787 + 88. wood pine 4/4, hard 4/8. 5/ and 6/ load and 5/6.
" 151. 1785. 5/ + 5/6. 1788 + 89. 6/. Walnut 1792 6/. load Walnut 6/.
" 151. 1794 + 95 Pine wood 5/ + 5/6; other wood 94 + 95. 6/8 + 7/
" " Cutting wood 1788 to 1793. 2/. daily.
" 153. 1796 + 97. Wood 8/. and 7/6. 1799. 6/. — pr. 162. 1799. 6/. + 7/.
" 113. 1773. + 74 + 76. Wood, load 4/8 + 5/ load
" 119 1790. wood 4/. commonly 4/8 load.
" 143 1774 and 1775 Wood. 5/. load.
" 149 again 1782. Mrs. Dwight sold pine wood standing @ 1/2 a., oak & poplar 1/4
" 156. 1799 wood 7/ + 7/6. 1801 8/. 1803. 9/.

Wood — was piled up in streets of Northampton, after Mrs. Allen Clark was married 1814, but she never saw any in main street of Hadley. Long timber was sometimes in Hadley St. for a time

1859. Mrs Newton & Alloj Smith both say that most farmers had a woodhouse. Wood never piled up in streets. Mrs. Smith says they burnt much green wood. Wood was got up in winter & was used green in winter & spring, & whenever did not last round the winter again. Many people began to get up & burn green wood before winter came. In winter wood was chopped as fast as it was burnt; the rest was chopped in the spring & piled up. [Cont. on p. 339

Wood for fuel. [Cont. from Misc. No. 320.

Hadley & Northampton

Enos Smith sold Mitchell, the potter, in 1771. 1772 and 1773,
14 loads of wood at 4/8; and 6 cords at 6/.
The loads were sled loads in winter.
His wood in 1784. & 1785 was for sled loads 4/. & 4/6
sleigh loads 3/. 3/4 & 3/8. — for cords 6/.

Prices 240. Jos. Hawley. 1713. gave for wood 4/. a load. same 1714 & 1715.
gave for man & team sledding wood 5/.
Prices 284. Maya Hawley 1747. called wood 25/. load. near O.T. or near 3/4
" 288 do. 1761. Wood 4/8. 5/. and 5/4 load. mostly 4/8.
" 288 do 1757. Wood 4/. load. Walnut wood 4/8. - 1759 gave 4/. for most wood
" 289 do. 1753 &c. Wood 3/4 load. 1 load maple wood 4/. 1755. wood 3/4 1757. wood 3/8
" " Cutting wood from his land 2/. & 2/6 a load (see below
" " Cutting wood 1753 & 1754, 1/8 day.
" 291 Black Oak wood 4/8 load 1766. Wood 1769. 4/4 & 4/8 load. Cutting load 10.
" 260. Fetching loads of wood - 1728. 2/6. 1730. 3/. 1733 4. fetching
" 36 loads at 3/. (not below 1/6 lawful.
" 287. 1752 and after. Maya Hawley brought many loads @ 3/4
" " 1749 He gave for wood 35/. load O.T. 4/8, or for other, for Pine 50/. or 6/8
Ebenezer Hunt.
Prices 122 27. 62 78 loads of wood purchased by E. Hunt. 1735 to 1754.
Walnut Walnut most - not half - began at 10/. 1736; rose to 11/
12/. 13/. 1744 15/. 1746 18/. 1747 25/. 1749 40/. 1750. 40/
1751. 40/. and 35/ — (lawful, 4/4. 4/8 to 5/4.
Oak, about as much as pine, 8/. 1735 & 38; rose to 9/.
10/. 11/. 13/. 14/. 15/. 1743. 14/ 1746. 15/. 1750 to 1755. 30/.
(lawful 3/4 to 4/.
Pine, many loads. first 1738. 14/: 1739. 16/: 1741. 16/:
1743. 23/: 1744. 26/: 1745. 25/. 1748. 50/ 1750 65/. 50/.
(lawful 5/ to 6/8.
Candlewood - 1741. 20/. 1751. 60/. 1745. 30/. (6/. 7/6. 8/.
Black pine 55/. 1750. Birch 1747 20/.
White ash 1748. 24/. 1750. 35/
Pr. 27. Candlewood - load from S. Hampton. 1757. 90/. (12/. 1 mi. quit load
1749 load from S. H. 50/. 1751 load of quit knots from S.H. 60/
1752 3, load from South Hadley 70/. 1755 from S. Hampton 60/
(These 60/ & 70/. loads were 8/. and 6/4 lawful.
P. 62 & 61 Entered in Lawfulness
1753 to 1762 Walnut. 4/8. 5/. & 5/4 load -
1753 to 1767. Oak & other wood, 4/. and 4/8 & 4/4.
1754 to 1764. Pine wood 8/. and 10/ (lawful). This was Candlewood
P. 66. Wood 1760 to 1768. all 4/8 except 1 load split piece 5/4 [some 4/. below
72. Walnut 1758 to 1774. 4/8. 5/4 and 6/. load.
" Other wood 1758 to 1774. 4/ 4/8 and 5/4 " 1773 1 load Ash 4/8
73. Candlewood 1759 to 1770. 12/. load & one load 18/.
" Some called Pine, 1761. 62. 8/. and 10/8. (Cutting from S.H. seems Candlewood
" Other wood. Walnut 1765 to 1773. 5/. 5/4. 6/.
" Some other kind, 1768 to 1775. 4/8. 5/. 5/4
The wood is all in loads — no cords mentioned.
more 72. Pine & Candlewood 1761 to 1767. 10/. 10/8 & 12/ load.
" 66. Wet pine (candlewood). 1757. 58 & 65, all 10/. load. 1 load called Candlewood
66. Candlewood or wet pine 1761. & 65. 2 loads at 12/. 1755. 1 load 8/ and one 9/4
66. Wood 1753 to 1759 - 4 loads, all at 4/.
66. Walnut wood 1757 to 1764. 4/8. 5/. 5/4 & 6/. load
67 When walnut wood was 4/8, Oak was 4/. This was about the difference.
2. L. Shepherd 1793. Load of pine 6/6. of Ash 5/10
4. do 1785 to 1792. 40 loads of wood generally 5/. Some 4/. 4/6. 4/8. 5/6 and 6/
Wood was sled ded 1786 at 1/10 load 41 loads
Wood sold standing 1789 to 1792. 55 loads 1/4. 53 loads at 1/
more at 1/ and 1/2
9.6. 1787 Wood standing 1/3 per other at 1/2 load; Wood by load 4/. 4/6. 4/8. 5/.

Cont. on 314th page

136 Trees and their uses
M.2.226. (Hutm. Review. July 1859.)

In the eastern states, the decrease of forests has gone on rapidly. House building, ship building, & the demands of the rail road have made havoc. The coast of Massachusetts is not markedly wooded as the pilgrims beheld it; the hills around Salem are almost as bare as the hills around Jerusalem. Thousands of acres of woodland along the Merrimac and Housatonic have been burnt over, kindled by sparks from the locomotive. Maine was described as a dense wilderness 30 years ago; very different now.

The Lombardy poplars which fringed our roadways, & stood before aristocratic mansions, and the Balms of Gilead, which loaded the air with spicy perfumes, are gone. [Not all.] The sumach or shoemake is no longer seen in the quaker or Friends' front garden. [I never saw this tree in this situation.] The great sycamores have fallen, on account of disease — Sentimental Willows weep mostly in ancient prints, engravings & stories. They are rejected from banks & door yards — lilac blossoms & locust blossoms are rare in our cities. [Not in the country.] Blushing peach orchards are rare. Fine trees are destroyed on the most frivolous pretences. Some cut down orchards because birds get the cherries, and boys & highwaymen steal the apples.

In planting trees, many put out only one species, elm, maple or possibly linden — at the utmost two species, & these in straight lines. The tree reform meets numerous prejudices. A farmer does not like shade, or to surround his house with the dampness & darkness of a grove. If he plants at all, it is for profit & not for posterity. He would rather hoard his money in a bank than plant oaks for posterity — Yet all alike recognize the beauty & grandeur of great trees, but tastes are very different. The writer does not see uglyness in the ragged poplar, though others do, and he seems to admire the white birch.

The best use that could be made of a large part of the cleared land of New England would be to plant forests on it. There is no land so profitable except rich gardens around cities, as woodland. The oak, pine, cedar or locust well nigh repay the cost of planting & growing. Willows & osiers are good on the banks of streams. Trees would make the snows fall more evenly, prevent drifting & melting. Leafless trunks & branches check the blast as surely as thick boughs of pine. Rows of trees interrupt winds as even rows of currant bushes. Roads should have the shelter of trees. The road straightening mania is bad for trees. Railroads should have trees along them.

The wind has more to do with drying and evaporation than the sun. Air in motion is constant by abstracting moisture from the soil. This sometimes reduces open lands to barrenness. The desert between Cairo & Gaza might be turned to greenness by being enclosed. Cut away the palm trees in the oases and the springs will become dry. The streams of Queen Sylvia are now so small & mean, because the trees and gardens are gone — here our country, many water privileges, which were valuable 50 years ago, are now nearly worthless. Cutting away the forests diminishes the water in the rivers; and the flow becomes more irregular & unequal; streams that flow in land devoid of trees, are not only less than they were in a wooded country, but have more the pernicious alternations of freshet & drought.

This reviewer says woodland residences are more healthy than those in cleared land. Refer to woodchoppers, pioneers & farmers of Illinois. [illegible]nal swamp is more healthy than most of the [illegible] than seaboard. Pestilence [illegible] those parts of the country that are most bare & open. Campness is not the source of malaria, but decomposition caused by the rapid drying. Ditches & stagnant pools are not free from plagues. Cutting down the woods often has an unfavorable effect upon the health of the surrounding region. The night air is most pleasant in the vicinity of woods, more easy to breathe, more salubrious than even the salt air of watering places.

The cutting away such large tracts of forest in Canada & Maine has had a great share in causing the intense cold of our recent winters, if not in increasing the number of burning days in summer; and the rains & frosts which transpose the places of the month, seasons, & the caprice of the winds are due largely to the same cause.

As to lightning, there is more real security in a house surrounded with tall trees than in the best fitting of any patent metallic points. A grove of trees is on a grand scale, what Franklin's rods do on a very small scale.

All trees however are not so [illegible] brooms, but most are so. There is refreshment in the scent of a pine. The sunflower is said to purify the air.

p. 222 Birds will be found in connection with trees. Birds congregate where they can find shelter, food and a home. When the pigeons put forth in ancient days, the singing birds came. Birds are a special service to mankind destroying insects, which every where abound even in dismal swamps. Their depredations are greater than can be calculated by their music. He is a public benefactor who can entice birds to the habitation of man. What damage insects would do, were there no birds, no reckoning can tell. Birds which devour insects are far more useful than those which devour worms.

p. 222 Bird Shooting. N. A. Review. July 1857

"We hold this whole passion for small bird shooting in utter abomination, as the basest form which sport can take". [This is not in place.]

Trees in this section of the country are disappearing far more rapidly than they are growing. Locomotive fuel in the U. States demands annually the wood of 100,000 acres, at 50 cords to an acre; and this is but one among many items of destruction. Along the line of our older railways, there are scarcely any woods remaining. "If the rate of disappearance goes on for the next half century, as it has for the last, the child is now living who will see the soil of New England every where as bare as the soil of Attica: and its noble rivers shrunken in summer, like Acheloüs and Cephissus, to shallow brooks."

Travellers come back from Katahdin and Saguenay, & talk about the supply of wood. But it is better to trust to facts & figures than to those who prophesy smooth things. The increasing price of fuel is a premonition which we shall do well to heed. This danger should be met by forest planting.

m. 2. 212 California Trees. [See Nat. Hist. 2. 104. 267. Misc. 14. 77.

A Correspondent of N. Y. Tribune was in Mariposa Co. Cal. May 14. 1858 — letter published in Tribune July 17. 1858. The mammoth grove around him had trees probe 20 to 34 feet in diameter, & from 275 to 325 feet in height. The grove is 1/2 mile by 3/4 mile, & contains 427 standing trees. 1 is 34 feet in diameter, 2 are 33 feet; 13 from 25 to 33; 36 from 20 to 25 feet, 82 from 15 to 20 feet, and 293 under 15 feet. One tree fallen must have been near 40 feet in diameter and near 400 feet long.

These trees are evergreen, cone bearing trees, akin to cypresses, &c. They are named by a German Sequoia Gigantea. The redwood tree is Sequoia sempervirens. — The cones & leaves are quite small. Both species look much alike, & the wood is alike. The bark on the largest trees of the S. gigantea is 18 inches thick, & reddish brown. The wood is soft, light, straight grained & resembles red cedar, being red in color. Wood is very durable. It is found on the Sierra Nevada, 4500 feet above the sea. The S. gigantea exists only in small groves — 3 in Mariposa Co. 4 in Calaveras Co. 1 in Tuolumne Co. of 10 trees. Calaveras grove was first known & is most frequented. In 1854 one tree was felled 92 feet in circumference & 300 feet high. In this grove are 10 trees 30 feet in diameter and 82 between 15 & 30 feet. One tree which is down must have been near 40 feet in diameter and 450 feet high. The tree felled was by rings from 1900 to 3000 years old — probably not less than 2000 years.

Trees & their uses.

California Trees — continued. The Sequoia gigantea is surrounded by other congeners, as pine of various species, fir, spruce and california cedars, which grow tall & straight. The Sequoia is growing in England, 3 or 4 feet high. E. S. Th.

140 Natives of America or Indians &c (See M. 14. 68, 69, 78 Continued from
M. 2. 285

It has been demonstrated in various ways, that the American race is one from end to end of the continent from Cape Horn to Hudson's Bay. The extinct tribes of Mexicans & Peruvians belong to the same human family as those now in S. and N. America. This derived in a good degree from the study of their crania or skulls. Gov. Pownal, of Massachusetts, first suggested this idea, & the study of cranial characteristics. He boldly prophesied that the American people would be found of the same family, peopling over the continent. He thought they were of the same race with the Tartars. Dr Morton affirms that the American race is distinct from all other races, but others controvert this matter, & this position is doubted.

[N. A. Review. July 1857

[It is denied by some that the Americans all belong to one race.

M. 13. 319. Watson's account of Pennsylvania Indians, their habits, &c. Penn's ideas in regard to them.

M 13. 312. Indian Doctors in Pennsylvania — both
13. 319 Physicians & surgeons, said to be as able as any in Europe. by G. Thomas and Wm. Penn.

M 3. 92. Indians, Kalm says, were extirpated by war & among themselves, small pox & brandy. — mostly by brandy.

3. 92. Their food raised by cultivation. Kalm says, was maize, beans & melons. He gives the wild plants they used as food. Same M. 13. 319

3. 92. Their old plantations grown up to young trees.

Method of Fighting.

M. 14. 68. Not in open field. In ambush or behind shelter.

Gookin p. 441 } The English had courage & resolution, but could see no enemy to shoot at; yet felt their bullets out of the thick bushes.

M. 14. 68. The Indians did not make expeditions till the leaves came out in the spring, to shelter them.

Gookin p. [illegible] When the war commenced, the English thought it an easy matter to chastise the Indians, but found it very different. 1675.

p. 438. The English previously made nothing of the Indians; thought one Englishman could chase ten Indians. Hutchinson notices how the Indians were despised & contemned

Graham 1. 340 The Savages, from their peculiar habits of life, and qualities of body and mind, nearly counterbalanced European Skill. They easily changed places, made attacks secretly & with audacity, & produced consternation in their adversaries. If the colonists followed them into swamps & forests, their martial qualities, & European systems of warfare were rendered nearly useless.

Gookin 441. The Indians excel in quick & strong sight for the discovery of any thing & are very sagacious in discovering the track of men or beast. They are subtle & wily; keep silence in their marches & motions.

Indians—

U.2300 Straggling & worthless — since the revolution.

They were about these towns when I was young, and sometimes built a hut on the edge of the woods or an old field & lived there, Indian & squaw & sometimes more. They were in Hallley, and Mrs. Allen Clark says they made brooms, baskets, mats, & bottomed chairs — all done with wood — made into splits. They loved cider & got what they could. She mentions a family that lived beyond Spruce hill; sometimes they lived in an untenanted old house. — Her story Sept 5. 1859.

Maj. Sylvester Smith described the same kind of Indians, Sept 2. 1859. They came along with brooms and baskets — Joseph Sampson, an Indian had a hut near Smith's Mills — Lewis Pratt married his daughter, Anne Sampson. He had another daughter & 2 sons, John & Tom. He was an excellent marksman, & could shoot a swallow flying. This family was the last of the Indians in Hadley.

U.2300. Straggling Whites

There were also white stragglers, who sold brooms & baskets, & begged for cider. Maj. Smith says — Mrs Allen Clark says they were called old countrymen, but some were Yankees. They were worthless drunkards, & she did not allude to their selling any thing. Such beggars were somewhat common; wanted cider & sometimes other things. She says no such beggars are seen now — none call at her house or other houses.

142
p. 218.

Republicanism & Christianity.

[N. A. Review, July 1857

"Did we demand to see the perfect embodiment of principles before adopting them, there would not be a republican in the world. Political principles and institutions, which, in the only country that has made trial of them under favorable auspices, leave three or four millions of slaves with no hope of emancipation, which permit a vast amount of official corruption, which not unfrequently elevate unfit men and bad men to higher places of trust and power than they could reach under a less popular administration, and which every year disgrace some one or more of our great cities by the excesses and atrocities of mob law, might have a very strong case established against them, did we reason concerning them as we are too prone to reason about religion. We are republicans, not because the world has yet beheld the perfect working of republican principles, but because as we look into their working power, we see in them that which, if embodied in its entirety and its purity, would constitute a model nation, a perfect commonwealth."

Christianity.

"The same course of argument applied to Christianity, negatives whatever unfavorable influences might be drawn from the imperfections of its disciples, & throws us back upon the intrinsic merits of the system for the sole ground of our decision with reference to its divine origin, and its claims on our belief & reverence.

Defective manifestations of Christian character injure Christianity; yet it seems a mere truism to say that Christianity has produced more & finer specimens of moral excellence than any and all other modes of religious culture. Admit that they have been but few, still the argument derived from their excellence is not invalidated by their fewness.

Where is pre-eminent excellence to be found in the Christian camp; but did the author of our religion stand alone & unapproached; still did we perceive in Christianity, doctrines which if heartily embraced, motives which if made supreme, and influences which if cordially welcomed, could not fail to create perfect characters, we should be constrained to accept Christianity, for we feel &

— is capable of effecting. This is our main ground of reference in all other instruments of thought. [We reason in the same manner as to republicanism] N.A. Review. July 1857

Our Ignorance.

"Ignorance is the mother of faith. Intellectual humility can alone bring us to that craving for and trust in revelation, which are essential characteristics of a Christian. The Sceptic's fundamental error is in supposing himself or any child of man otherwise than profoundly ignorant. We are no more capable than the untutored savage of determining ultimate causes. Our own being, and all being are enigmas, which defy our attempts at solution. — "The law of causality is the sum of our philosophy. Every phenomenon is an effect and implies a cause; every event is a transfer of force with a change of form, and implies an equal antecedent force in some pre-existent form. Whatever is in the effect must have resided in and emanated from the cause. But an infinite series of finites is inconceivable & absurd. We are necessarily led back in the series of causes to an intelligent first cause, in whose being are comprehended all the attributes, all the forces, which have developed themselves in the entire universe". N.A. Review, July 1857

Dr Robinson in regard to Palestine.

His damning criticism laid down respecting traditionary localities in Palestine, in his visit in 1838, again in 1852, is that —

"All ecclesiastical tradition respecting the ancient places in and around Jerusalem, and throughout Palestine is of no value, except so far as it is supported by circumstances known to us from the Scriptures, or from other contemporary testimony". N.A. Review July 1857

Apostate Christians in California

"But few of those who have professed the name of Christ in the State, maintain a religious character. In California for any length of time. Many who had very little piety at home come to California, but some who seemed devoted to religion at home, have abandoned religion in C. Even ministers have been seduced from their work by the attractions of Mammon. Letter in Chr. Watchman from Rev O.B. Stone

There are more poor people in California, than in any other State of the Union, in proportion to its population. The mass are in poverty, & many would return to the State of Ohio could. Many who have toiled in the mines for years are not worth a dollar. Letter from Rev. O.B. Stone, Nevada Cal. June 17 — a Baptist.

Church of England Primers under Henry VIII.

M. 12. 356
M. 2. 296
M. 3. 15/124

Primer denotes a book used for teaching children to read; but as it generally contained lessons taken from the creed, the Lords prayer, the ten commandments, the Ave Maria or some such well known formularies accompanied with elementary explanations, it implied a book for elementary religious instruction, and at length came to signify a book somewhat similar to our Prayer Books, except there was no set form of prayer common to all primers" They differed from each other after 1500.

M. 3. 124. "Prymer of Salisbury use" 12 mo. 1527.

The same in 1531, in blacklettes. It says on title page "This prymer of Salysbury use is set out along wout any serchyng, with many prayers, and goodly pyctures in the Kalendar, in the matyns of our lady, in the houres of the crosse, in the VII Psalmes and in the dyrige. And be newly emprynted at Marys. M.cccc.xxxi. (by Francis Regnault. 12 mo

It contains an almanack for XII. years, a kalendar with a curious picture for every month, "the dayes of the weeke moralyzed"; "the maner to lyve well, devoutly & salutarily every day of all persones of mean estate, compyled by maystr Johan Quentin, Coclour in dyoinyte at Paris; translated out of the frenche into englyshe by Robert Copland, printer at London".

It contained also, "Three veryties of maystr John Gerson; "many goodly instructions, with the rubrics in English but the prayers in Latin; next the usual forms of the breviary all in Latin" and at length "Here followeth certayne questyons what is synne, with the ordre and forme of confession" in English.

Same Prymer, printed 1532.

Nearly the same, with different wordents, 1533. also 1534.

Supposed to be no later edition of Salisbury Primers

Three Primers, English, of the reign of Henry VIII have been republished, viz

1 Marshalls Primer, 2d edition printed 1535 — a larger and more important book than any before printed. and was aimed at some of the corruptions of Rome

2. The second primer is, "The Manual of prayers, or the Primer in English, set out at length by John, late Lord Bishop of Rochester, at the commandment of the Right Honorable Lord Thomas Cromwell, Lord Privy seal, Vicegerent to the King's Highness". This

1539 Hilsey's Primer. 1539. Hilsey was a Dominican friar made bishop of Rochester in 1535. He was a friend a coadjutor of Cranmer, in his attempts at Reformation and assisted in drawing up, "The institution of a Christian man" in 1537. It is supposed that the selection of Epistles and Gospels in this book was chiefly followed by the framers of King Edward's books — Both these books were resemble the Breviary in their arrangement of subjects. Hilsey and Cromwell seem to have believed in the corporeal presence, this

Primers — under Henry VIII. contin.

3. King Henry's Primer in 1545 — "The Primer set forth by the King's Majesty, and his Clergy, to be taught learned and read; and none other to be used throughout all his dominions. 1545." It is formed on the model of the breviary, in having prayers for matins, Evensong, Compline &c. and is remarkable for having a litany, which, with a few omissions, was inserted in King Edward's first book.

Primer under Edward VI.

"The Primer: or book of Private Prayer, needful to be used by all Christians. Authorized and set forth by order of Edward VI. 1553."

The Primer contained "the Catechism, with divers and sundry graces; a preparative unto prayer, with a preface concerning the same; Prayers to be said at rising from and going to bed; an order of private prayer for morning & evening; Sentences of holy scripture for an entrance to unfeigned repentance; a confession of sins; a prayer containing the absolution of sins; morning prayer on Sunday; the litany; Evening prayer on Sunday; morning & evening prayer every day in the week; and lastly, between 50 & 60 ~~sundry~~ godly prayers for divers persons."

1553. "The Primer was little known until about 1530 between which year and 1560 several editions were published, or rather several books under that name: some by private individuals, many of which were suppressed, and some by royal authority, varying as time went on. These contained the Lord's Prayer, the Salutation of the Angel, the Creed, the Commandments, the Hours, the Penitential Psalms, the Litany, the Dirge, the Commendations, the Psalms of the Passion, the History of the Passion from the Gospels, and other godly prayers for sundry persons. They were sometimes in English only, and sometimes in Latin & English, in parallel columns."

The preceding pages, 144 & 145, and [illegible] from

"College Lectures on Christian Antiquities, and the Ritual of the English Church, with selections from the ancient Canons" &c. by the Rev. William Bates M.A. Fellow, Lecturer, and Hebrew Lecturer of Christ's College, Cambridge, London 1845 502 pages.

Old Church Matters. from Bates.

M. 14-113 There were 4 ancient Liturgies - or
1 The Oriental Liturgy, from the Euphrates to Greece
2 The Alexandrian for Egypt, Abyssinia, &c
3 Roman — in Italy, Sicily, Africa
4 Gallican, used in Gaul & Spain.

It is a matter of dispute whether there were any written liturgies for 300 or 400 years. Tertullian and Cyprian allude to none. St Basil said that "no written liturgy had been left by holy men." It is even asserted that the creeds were not written but only committed to memory.

Bates replies that the writings of Justin Martyr, Tertullian & other fathers show that long prayers, including [illegible] for the Roman Emperor & Senate, were in use. Origen, Cyprian & Cyril show that this was the case — Yet Bates admits that Cyril probably had no liturgy, & thinks he referred to that of Jerusalem — Bates says the prayers and rites of those days occupied considerable time were interspersed with the responses of the people, & thinks it impossible that all these responses should have been recited by memory. He says St Basil & Chrysostom reformed & [illegible] liturgies; so they must have been in use from an earlier period.

Bates has evidently a weak side, and is far from proving anything. He supposes these [illegible] were not written by Apostles, but "by private individuals for particular churches and therefore without apostolic authority." He supposes they appealed to tradition of what the apostles used to do, instead of producing ancient liturgies. He rejects the liturgy of St James, so called.

There were written liturgies apparently before 400, and more before 500

Canonical Hours of prayer, by monks & others
Matins - at 1st, 3d, 6th & 9th hours
Vespers, or Evening prayers
Compline, the time of agony in the Garden, (or bedtime service
1st hour, hence said to be 7 a.m. according hour reckoning (Rising sun
3d hour " " " 9 a.m. "
6th hour, noon, " 12 a.m. time of Crucifixion
9th hour " " 3 p.m. Christ expired.
a Midnight service mentioned.
also at Cockcrowing or daybreak
These numerous canonical hours were gradually introduced formerly there was only 2 services, morning & evening.
Before the Reformation, all the minor services were turned into one; all matins previous to Vespers; and Vespers & compline were separately celebrated. Rome does not [illegible] the canonical hours.

Church Services

"Reading the Scriptures and Psalms were always part of the Services of the Church" in former times, and prayers were generally used at the end of each of them. There were many different rites. Books for Church Services

Mus. 2,296. I The Psalter. in Westminster Abbey

There were 4 kinds, called Italic, Roman, Gallican, & Hebraic – all in Latin. The translation in the English prayer book is mostly from the Gallican. Hymns from the old and new Testament were commonly appended to the Psalter, such as Benedicites, Te Deum, &c. also the Athanasian Creed.

II. Another Book was the Antiphonarium, containing the Anthems & Responses, which were sung in divine service. The anthems consisted of antiphons preceding & succeeding separate psalms & songs, and were usually an extract from that particular part to which they were attached – and to call attention, &c.

III. The Hymnarium contained hymns, in verse, of human composition.

IV. The Collectarium, or the collects repeated at the end of the end of the services, &c.

V. The Homiliarium, Passionarium, & Martyrologium, included comments of the fathers, accounts of martyrdoms, &c.

Singing.

The Psalms in general were sung from end to end as they stood in the book, in a regular course of the service.

But some were sung separately at certain times.

The Early Christians sang "Psalms, Hymns & spiritual songs". – Some dispute as to these. Authors of hymns do not appear till the 4th century.

Chrysostom says – "anciently they all met together and alike in common; & so do we at this day", as Christ & his apostles at the last supper.

Responsory singing introduced by Ambrose. The congregation was divided into two parts and repeated the Psalms alternately, verse by verse. Sometimes one part begun the verse, and the people joined at the close

Ambro. says – "From the responsories of the Psalms and singing of men, women, virgins and children there results a harmonious noise like the w[illegible] of the sea".

The Plain Song of the ancient church was a little gentle inflexion, & agreeable turn of the voice, with a proper accent, not much differing from reading, or resembling the musical way of reading Psalms in our cathedrals.

There was also the more artificial & elaborate turning of the voice to greater variety of sounds & meaning.

No Hymn writers mentioned till 4th & 5th centuries. Arius wrote hymns, & Chrysostom wrote others to counteract them. The Gnostics, Bardesanes wrote hymns, and Ephraim the Syrian wrote others to neutralize the

Old Church matters — from Bates

Psalmody in England, or Metrical Psalms

The Version by Sternhold & others was "set forth and allowed to be sung in all churches of all the people together before & after morning and evening prayer, as also before and after sermons" — so says the title page 1554.

Elizabeth, 1559, permitted hymns to be sung in the beginning or end of common prayer. [but it evidently was not to interpose with any part of the service, or take the place of any part.]

The reviewers of the Prayer Book in 1661, declared "that singing of hymns in metre is no part of the liturgy", and therefore they refused to consider them, as not in their commission.

Singers — Council of Laodicea 367.

"None ought to sing in the church, but canonical singers, that go into the ambon and sing by book".

Women

Tertullian forbids women to baptize, but in his time he said baptism "may be administered by all", that is all men — Women were always forbidden to preach, though Eusebius says "laymen might address the people by permission of the bishop".

Council of Nice, 325, forbids all that are in the church, "to retain any woman in their houses, under pretence of her being a disciple to them, but only a mother, sister, aunt or other unsuspected person."

Laodicea Council 367 — "That no woman enter into the apartment where the altar stands".

Chalcedon Council 451. "Let no woman be ordained deaconess before she be forty, and that with strict examination". If she marry after she has received imposition of hands, let her be anathematized.

Bates says deaconesses were to visit & take care of the poor & sick, prepare catechumens for and assist at their baptism, and exercise a surveillance over women, in public services & in their private actions. The order was abolished in France in 441, but continued in the eastern church until the 12th century.

Old Church Matters — from Bates.

M. 2. 243. Women — Churching women

"Churching of women", or "Thanksgiving of women after childbirth," or "Purification of Women".

In 1552, 1559. 1604. & 1637, she was to come into the church and kneel down in some convenient place nigh unto the quire door, [nigh unto the place whereon the table stands, on the days mentioned] and the priest standing by her shall say" &c. Some alterations made 1662 — not said what.

London Edward VI shewers to offer on the altar a table, herchysome, which was the white robe worn by the child at its baptism. It seems that afterwards a money offering of similar value was substituted — [This is probable, Bates says

Seats of Men &c.

Formerly, "the seats of the people were long benches, carved at the ends, and according to Durandus — others, the men sat on the Epistle side the nave and the women on the north; but at present in English Churches this order is often reversed".

In another place he says: — "The females generally sat on the South, & the males on the north, of the altar," in the early churches.

Breviary

was a compendium of the devotional offices of the Church — Compiled by Gregory VII. 1073 — 1085 containing the psalms, hymns, lessons, texts, verses and responses, collects, &c Alterations in the Roman Breviary in 1570, 1602. 1631, and since

Psalter in England.

In — Church of England, this was to be read through once every fortnight at matins & evensong, in book of Edward VI. months made even for this purpose — all psalms divided out accordingly.

Present rules are — it to be read through once a month, except in February not all read.

Scriptures Read.

The old Testament was to be read through once a year at morning & evening prayer, except certain books & chapters which have least edifying are left unread. Solomon Songs is all omitted, and things at the part of some other books. Only 4 chap. in Leviticus read. Chronicles omitted. Only 4 chapters in Ezekiel read. — The Revelation. Apocalypse is omitted — They omitted Genealogies, obscure prophecies, and repetitions of things recorded in other books.

The New Testament was to be read through, for the second lessons of Morning & Evening Prayer, thrice a year except the Apocalypse, out of which are some lessons for feasts.

Old Church Matters — from Bates.

12.76.116.374
m.2.232

Baptism.

The sick were sometimes baptized when they were insensible, & it was valid; but in general "the free consent of the individual was required" but in 6th & 7th centuries and later, some Jews and pagans were forcibly baptized. — In the cases of infants, the request of parents was sufficient "but Augustine considered it meritorious to baptize the children of heathen parents whenever an opportunity might occur".

Makers of idols, stage players, gladiators, astrologers, &c were excluded from the administration of baptism.

"St Peter & Paul speak of baptism as a subordinate office". John the Baptist baptized but our Lord baptized not. Philip, the deacon, baptized. Tertullian says the bp, presbyters & deacons have the right to baptize; & he adds, "it may be administered by all." He forbids women to baptize. Later none below a deacon might baptize, except in cases of emergency.

Baptism was originally limited to no time or place. In later times, certain days & seasons were deemed appropriate.

Place of Baptism.

In New Testament, Jordan, & other streams and private houses were used. Tertullian says baptism in the sea, or a pool, river, fountain lake or canal is all the same; Jordan or the Tyber is the same. — [It is evident that Baptism was not by sprinkling when Tertullian wrote this.]

Baptisteries are not noticed till the 4th century, & were not common till 5th & 6th centuries. Only one in a diocese & that in the Cathedral. They were at length attached to parish churches and parochial clergy were allowed to baptize.

Naked Baptism. Immersion

"In ancient times all persons, when baptized, were divested of their garments, to represent their putting off the old man, & the putting on the new, and their whole bodies were immersed or dipped in water, to represent the death and burial & resurrection of Jesus Christ, and to signify their own dying unto sin", &c

In Tertullian's time they dipped three times, and later fathers say the same, & they pretend that this was from the Apostles. Single immersion was sanctioned by the Council of Toledo 633.

"Baptism by sprinkling was originally only granted in cases of emergency, but in subsequent ages, it was very generally substituted for immersion, except in Greek Church

Baptism — Exorcism

In Tertullian's time, the person baptized renounced the devil & his pomp & his angels. This he says was founded on tradition, not on scripture. Other f[illegible] speak of the same practice, & so do Councils. In the 4th century, the clergy [illegible] adjured the evil spirit to depart from the candidate, and the latter renounced the devil and all his works and there were various ceremonies connected with exorcism. St Jerome makes me say: "I renounce thee, Satan, and thy pomp, and thy cities, and thy [illegible] which truly in iniquity!" — In the Western church the "unclean spirit was adjured to come out of this servant of Jesus Christ!"

Sponsors.

"We have no proof in the old or new Testaments of witnesses having been present at circumcision, and it is not known when the custom was introduced among the Jews!" — "The common tradition is that Hygiinus or Igiinus, a Roman bishop about 154 appointed sponsors, & we find soon after that they were in general use. As the design was to [illegible] additional security to the Church against the violations of the baptismal vows, it is likely the custom might be matured in time of persecution" — Tertullian calls them "Sponsores". St Cyprian, time, "Fideijussores". Chrysostom, "Sureties". They were called "Patres", "Patres spirituales"

[[illegible] has a great deal to say about sponsors.]

In England, 1604, every male child was to have two Godfathers and one Godmother; and every female, one Godfather and two Godmothers.

In the Service Book of Edward VI. 1549, the priest commanded the unclean spirit to come out of the child in the name of the father, &c. "Thou cursed spirit, remember thy sentence, remember thy judgment, remember the day to be at hand wherein thou shalt burn in fire everlasting prepared for thee and thy angels!"

[The baptisms were then performed by immersion.]

The priest was to take the child in his hands, and ask the name. "And naming the child, shall dip it in the water thrice; first dipping the right side, second the left side; the third time the face toward the font," saying I baptize thee, &c. "If the child be weak, it shall suffice to pour water upon it."

Fathers in 1604 could not be godfathers for their own children, because it was an object to increase the number of sureties for the education of the child; and because they wished to guard against the notion of the Puritans, that children ought to be baptized upon their fathers faith. — The Spotswoods or Gi[illegible] were to chiefly "provide that the child may learn the Creed, the Lord's prayer and the Ten Commandments, in the Vulgar tongue!"

Old Church matters — from Bates

Baptism.

Wall, in his defence, refers the introduction of sprinkling at baptism to the Presbyterians during their ascendency. Taylor speaks of sprinkling being the ordinary mode, but he translates perfusion by sprinkling. Some assert that dipping does not mean total immersion.

"By the ordinance of baptism, the original sin of infants is washed away, and they are grafted into the body of Christ, so that if they die before they have committed actual sin, they are undoubtedly saved". See the Rubric, passim.

"It is most convenient to have baptism administered only upon Sundays and other holy days".

In the liturgy of 1549, Edward VI. it was ordained that the water in the font should be changed once every month at least.

For private baptism, when great need requires it, the baptizer, not a minister, was to call on God for his grace, say the Lords prayer, if there be time, & then one shall name the child, dip it in the water, or pour water on it, and say, I baptize thee, &c.

In 1604, Bates says lay baptism was excluded by the rubric, and in the catechism it was then first positively asserted that baptism was only generally, not absolutely, necessary to Salvation. "The Church of England has not encouraged the practice of baptizing children by the hands of laymen or women, even in urgent cases".

Saints-days

There were few of these in Prayer book of 1549 and S. was prefixed to no name but Peter's. In 1552 S. George, S. Lammas S. Laurence, & S. Clement were added. In 1561, nearly all the Romish saints days, ~~were~~ printed in the calendars of the Prayer book now, were added, and vigils and fasts.

Discipline

Christians were very severe in their discipline against offenders. Excommunication often followed and to receive an excommunicated person was a great sin. Of the penitents were four classes, or degrees, hearers, kneelers, standers. They had to confess their sin before the whole church with sighs, tears and lamentations; to refrain from many things; to perform many duties; and this from 3 to 7 or 18 years. Their restoration was a public act. In 5th century & before penance was substituted in some cases for public penance; & rich men could commute penance by money and in other ways.

Old Church Matters – from Bates.

p. 50-72
M 2, 214b – **Matrimony**

1549. Banns were to be asked three Sundays or holy days, in service time. The persons to be married came into the body of the church, with friends & neighbors. The man was to give the woman a ring and other tokens of espousage as gold & silver – This attend 1552.

M 2, 298c. A Sermon in 1549 was to be said after the Gospel, in which sermon ordinarily, so oft as there is a marriage, the office [duties] of man & wife shall be declared according to the scripture. If there be no sermon, the minister shall read the following: (not given) — In 1662 "if there be no sermon declaring the duties of man and wife, the minister shall read as followeth:" [Same as above].

In the old rubrics the new married pair must receive the Communion on the day of marriage; In 1662, they were to receive the Communion at the time of their marriage, or at the first opportunity after.

p. 128 **Service Books**

Before the Reformation, England had different Service books — The one most used was under the name of "Usages of Sarum" or Salisbury. There were also the "usages" or customs of York, Hereford, Bangor, Lincoln, Aberdeen, &c

In 1549 were printed "Books of Divine service, and praier bookes, that is to saie, the Mass booke, ye Graile, the Hymnal, the Antiphoner, the Processyonal, the Manuel, the Porteaus, and the Prymer."

The Missal contained the rites, ceremonies & prayers used in celebrating the Communion, and many other things.

The Graile or Gradual and the Processional contained chants & directions for processions all the year.

The Antiphoner contained the Antiphons with their music, which were chanted during Communion.

The Hymnal (called Psalter, if it contained the Psalms) contained the hymns sung in church service.

The Manual was a book of Offices, containing Prayers & Services on various occasions.

The Porteau or Breviary contained full services to be said at canonical hours through the year.

The Prymer – (see page 145

In Early Churches, no Uniformity.

"The Apostles established no fixed, perpetual laws with regard to sacred rites, nor ever committed to writing any fixed form, manner or number of prayers," as to the celebration of the Eucharist. "We conclude the Apostles never committed any liturgies to writing." "Basil gives reasons why the Apostles left no liturgies in writing." "The heads of different churches at a later period arranged the service as they thought proper, and ordered such rites and ceremonies as they judged best." These forms were in force only in particular churches or districts. Each diocese was independent in such matters. In 6th century when provinces began to conform to the metropolitan church, and national forms were used by degrees

Church offices.

The Church of Rome (in Eusebius) had 46 presbyters, 7 deacons, 7 subdeacons, 46 acolyths, exorcists readers and door keepers — in all 52. [Some error.

Theodosius appointed for the service of the Church of St Sophia at Constantinople, 60 presbyters, 100 deacons 40 deaconesses, 90 subdeacons, 110 readers, 25 singers, 100 door keepers — in all 525 ministers & attendants; none could return to secular life

Singers seem to have been a sort of church officers. Regular singers were appointed to perform & lead others.

The lowest Order was the door-keepers. Discontinued 692 appointed by the bp

Subordinate Servants

Undertakers, Grave diggers, Sextons. Entrusted with the care of funerals and burying the dead.

Parabolani — went to take care of the sick.

Sacristanus — same as Treasurer

Custos. similar

Matriculari, slept in the precincts of churches

Church Officers

Subdeacons — duty to prepare sacred vessels, to attend at the doors at time of communion, to go on embassies and errands for the bishops, &c

Readers — were distinguished from bp. priest and deacon

Acolyths — denoted servants. Attended on the bishops, &

Exorcists. became a distinct order before 300.

Churches

[Allude to texts to show that the Christians had churches in the second century. He is far from proving this

many built under Constantine.

The early churches were generally oblong — some with parallel sides, but more, elliptical like a ship. Later than Constantine, the form of a cross was adopted. — The altar was towards the east. They had 3 divisions — for the clergy, & all officials, for the faithful or believers; and for catechumens

1. The place for the Clergy was called Bema or sanctuary, was around the altar, called also chorus or Choir because the clergy chanted the service in it. It was divided from the nave by rails of net work or cancelli, and so called the chancel. — It was a semicircular or elliptical room, raised above the nave one or two steps. The bishop's throne was in it, & by the side of it lower seats for the clergy; the altar, and the sacred Table, or side table

Old Church matters from Bates

Churches.

The Nave denoted the middle, or larger part of the church. The people met in it for religious worship. It was a quadrangle.

The reader's desk, ambo, stood in a central position, above the level of the surrounding seats. Was sometimes called the pulpitum, or pulpit — The chanters were placed near it & next to them the faithful — the females generally South & the males on the other. The scriptures & were read from the ambo — afterwards the sermon was preached from the pulpit — at first from the steps of the altar.

The outer division of the church within the walls was called ante-temple, portico, narthex — & was a narrow, oblong, cross section of the church; it was the place of catechumens & penitents. Three doors opened from it into the nave — the middle one was the grand entrance —

The Baptistery was a building in the enclosure around the church; also there was a building for clerical robes & sacred utensils; & some other buildings. — "The dead were not generally buried in this enclosure or area until the sixth century.

Clerical Dress.

Bates does not shew that the clergy for two centuries or more had any distinctive dress, though he wishes to have this appear. The clergy ministered in peculiar dress in the time of Constantine. White linen vestments are mentioned & others. Also white surplice — Bates says: "There is nothing to shew what were the peculiar forms of the vestments of the clergy of the five first centuries".

M 18.68
16.212

Postures in addressing God.

There 4 kinds practiced by early Christians, viz

1 Standing. They stood on the Lord's Day, & 50 days between Easter & Pentecost. Old fathers pretend to derive this from apostolic authority. Councils Nice ratified the custom. Those who were performing penance were to kneel at these times as well as at others.

2 Kneeling. Bates infers that they kneeled at other times — or ordinarily — refers to Christ, Paul, Stephen, Peter, Clement Romanus, Tertullian, &c.

3. Bowing the head — was done to receive the blessing of the Bp. priest, &c.

4 Prostration on the ground was used only in cases of deep humiliation

Bates thinks sitting was not an allowed posture of devotion, though some have quoted Tertullian for the practice — wrongfully Bates thinks.

Old Church matters from Bates.

Ceremonies on entering a Church

Mede says, "what guise, ceremony or worship they used at their ingress into God's house, in the ages next to the Apostles, is wholly buried in silence and oblivion." At a late period, they bowed towards the altar or holy table. — They prayed towards the East.

Covering of the Head. Bowing at Name of Jesus

It seems the ancient Christians uncovered their heads in time of prayer. So Paul enjoined. So Tertullian says. They lifted up their hands also. [Must we not infer from this that their heads were covered in other services? The women were covered in prayer.

Elizabeth's Injunctions 1559. directed that all persons should make "due reverence, with lowness of courtesy & uncovering of heads of the men kind," as hath been accustomed, when the name of Jesus shall be in any lesson, sermon or otherwise. [This shows again that men were generally covered in church. Hooker says — No man is constrained to bow at the name of Jesus. [Were not the men & women both required to make "due reverence with lowness of courtesy"?. Did not the men courtesy & the women bow in 1559? I so infer from the reading.

Canons of 1604 says, when the name of Jesus is mentioned, "due & lowly reverence shall be done by all persons present", as hath been accustomed.

Canons 1640. recommended to all well affected people "to do reverence & obeysance both at coming in & going out of churches." as was the custom many years in time of Elizabeth.

[What was this "reverence"? No distinction of sexes alluded to.

Prayer Books in England

First of Edward VI. 1549 } Both abrogated by Mary 1553
Second of do 1552 }

Act of Uniformity under Elizabeth 1559. Revised Book
Proclamation of Uniformity 1603-4
Ordinance for the Directory — 1644-5
Present Act of Uniformity May 19. 1662.

Vestures mentioned in different Prayer Books of England

1 Vestment or Chasuble: 2 Cope. 3 Tunicle. 4 Alb.
5 Rochet. 6. Hood 7 Surplice. 8 Pastoral Staff

Square Cap 9 worn by students & others.
Canon of 1604 prescribes for some "Hoods or tippets of silk & square caps"
Tippets of sarcenet to be worn by some 1564. It seems Lirripipium was a tippet. Bailey says tippet means a long scarf

Old Church Matters - from Bates.

Sacrament

Common bread was at first used; and the wine was mixed with water — These also constitute a common meal. The customary offerings to church for the poor, &c. were bread & wine, & sometimes other things, and the bread & wine for the sacrament were taken from these offerings — Afterwards Wafer bread was used shaped like Roman denarii, & unleavened.

"At first the consecrated elements were delivered into the hands of the communicants, but in the Latin church the custom of putting the bread into the mouths of the receivers was adopted at an early period, in order to prevent them from carrying it away; and the cup was put to the lips of the communicants, without delivering it into their hands."

The communicants are mentioned as receiving the sacrament standing, by Dionysius of Alexandria, Cyril of Jerusalem, Chrysostom, & others — Bates supposes that on days when offered their prayers standing, they also received the Eucharist standing; & when they prayed kneeling they communicated kneeling — He says "it was not allowed to sit during any part of the service" that is, if I understand him, during any part of the communion service.

The sacrament was in some places taken frequently — daily Augustine says. In 506 it was to be taken at Christmas, Easter & Whitsuntide. In 1215, was to be taken on Easter only. Women wore veils.

At first they had cups of wood, horn, &c but nothing after they had gold & silver vessels. One cup was for the clergy, and a larger one for the laity.

The Bread in Prayer Book 1549, was to be unleavened and round as before, without print, more large & thick than was, so as to be divided into 2 pieces, or more.

In Book of 1552, the bread was to be as is usually eaten, but the purest wheat bread that can be get

In 1559, it was to be common fine wheat bread, of fashion round as the usual bread & wafer named singing cakes. Hooker says Wafer bread was used towards the end of Elizabeth's reign. Abp Parker said usual bread might be used

There seems to be some [illegible], kneeling & sitting in the English ceremonies of the sacrament.

By English Prayer Books, "every parishioner shall communicate at least 3 times in the year, of which Easter to be one".

In 1548 there was an order, that the bread should be received by the people "in their mouths, at the priest's hands", because its said "they many times conveyed the same secretly away kept it with them & diversely abused it to superstition & wickedness".

 Old Church matters from Bates.

Organs.

The pipe that was worn in the east was sent by a Greek Emperor to Pepin, King of France, about 776. Sumatus is supposed to have first introduced them, as now used, into churches about 1312. Rigolls or Regalls were also used in Churches

Desiring Prayers.

It seems that some "did desire the prayers of the Congregation", and some "desired to return praise" but it was prohibited to do this, unless prescribed by the rules of the book.

Catechising

1604, 59th Canon. "Every parson, vicar or curate, upon every Sunday & holy day, before evening prayer, shall for half an hour or more examine & instruct the youth & ignorant persons in the parish, in the Old & New Testaments, the articles of the Belief and in the Lords Prayer; and shall diligently hear, instruct and teach them the Catechisme set forth in the book of Common Prayer.

The Godfathers & mothers are to call upon the child "to hear Sermons" and "provided that he may learn the Creed [Belief above] the Lords Prayer and the Ten commandments".

"The Canon of 1604." which was intended to induce the people to attend the catechising, had the effect to drive them away from the prayers."

Visiting the sick.

The minister prays for the sick according to the book; moves him to confess his sins, if so disposed, asks him whether he repents, & is in charity with the world; rehearses the Articles of Faith, pronounces absolution if the sick person desires it; and administers the Sacrament.

p. 128 Liturgies or Forms of Prayer.

Bates says the liturgy of the Lutherans was an abridgement of the service of the Romish Church, with alterations & amendments. The English liturgy, he says "was little more than a compilation of the best forms, selected with prudence, corrected with judgment, and arranged with simplicity" This quoted from Abp. Laurence. Melancthon & others drew up a liturgy for Cologne 1543. The compilers of the prayer book of 1549 kept this in view, when they departed from ancient services says Abp Laurence. — Calvin, Bates says, composed a new form for public worship in French which he used at Strasburg. In 1545 he published a revised Latin translation, used at Geneva. Pollanus published a translation of Calvin's book in London in 1551. Used some in prayer book of 1552.

Old Church matters — from Bates.

Time of Church Services

Bates says or thinks the morning service in England after the Reformation was from 9 to 11 o'clock or "between 9 and 11." the dinner being early. He does not say it was 2 hours. Later Abp. Laud ordered the service of morning to end at 12. "Evening service to be performed from 3 to 5 p.m." He does not say it was to be two hours. "At present, says Bates, we only recognize convenience."

Sentences of Scripture are read in the English Church before the commencement of the morning and evening Service. Then follow prayers, psalms, and readings. But an Exhortation follows the Sentences, a sort of address to the people.

Objects of meeting together — are. (Bates says.

1. To render thanks for benefits received.
2. To set forth God's praise
3. To hear his holy word.
4. To ask things necessary for body & soul

Said or Sung.

Canon of 1604 enjoins that "Common Prayer shall be said or sung distinctly and reverently."

Unwritten Hymns.

Two have been used in the English Church since Edward VI. viz. those beginning — "Te deum laudamus", and "O benedicite omnia opera domini domino". Tune in prose, I think. Was adopted from the Catholics or old Christians.

Fairies.

M. 2. 264 From "Fairy Mythology" 2 vols. London 1828

The Fairies of England are evidently the Dwarfs of Germany & the North. Their appellation was Elves, & then Fairies. There were two classes — Rural Elves inhabiting woods, fields, mountains and caverns. and Domestic or house Spirits, called Hobgoblins and Robin Goodfellows — Gervase of Tilbury gives an account of the Fairies in the 13th century, but calls them demons (called Incubus also.) Oberon was a fairy. No other account exists in Poets, till Reginald Scot notices them in time of Elizabeth.

Nash 1594. says. "They ground malt & had hempen shirts for their labour; danced in rounds in green meadows; pinched maids in their sleep that could not their houses sweep, and led poor lads quite out of their way" — Oberon was king, & Mab queen of Fairies.

Anne Jeffries, born 1626; her narrative of wonderful adventures with fairies was published.

Bovet 1684. gives several accounts of Fairies near Taunton, &c

Bourne about 1725 gives an account of Fairies seen & heard by his informers; they were very small men, clad in green, dancing by moonlight, &c. & their dancing makes a circle in the grass. Antiquitates Vulgares 1725

People in England still think they have seen fairies & the belief is not extinct

Puck or Pouke would seem to be a devil, demon or evil spirit. We first meet it in the Vision of Piers Plowman. Spenser calls the Pouke an evil Sprite, he uses the word goblin and hobgoblin

Chaucer first mentions Elves or Popular Fairies. His notions were very vague. He makes the wife of Bath say "there been no Fairies now" Chaucer's Elves loved dancing. Fairies were in fashion in writers of Elizabeth's days. Spenser published part of his "Faerie Queene" in 1590 — Shakspeare had much to do with Fairies; also Ben Jonson, who makes Puck say

"I make the dairy, I frist or helps the churning,
Sure that pinches country wenches,
If they rub not clean their benches,"

Drayton found attractions in the Fairies.

Then make our girls their slutting rue,
By pinching them both black & blue,
And put a penny in their shoe
The house for Cleanly sweeping.

A collection of European Fairy Tales in prose was published at Venice in 1550. Translated into French some years later. The Pentamerone, the best collection of Fairy Tales, was published at Naples 1637

In Shakspeare —

"Then pinch the maids as blue as bilberry,
Our radiant queen hates sluts & sluttery!"

Fairies danced in rings by moonlight; were accused of changing babes in the cradle; of robbing the dairy at night; of misleading night wanderers; of hindering the coming of Easter, &c.

M.2.276. Hair

The ancients considered yellow hair the most beautiful. Sappho, Julius Caesar, & Hector had black or dark hair. Aspasia had yellow hair. Sylla, Nero, & Boadicea had yellow hair or golden. Charlemagne had white hair in his prime.

Lucretia Borgia had hair of a golden hue (Leigh Hunt). Mary Stuart had yellow hair in childhood.

Shakspeare makes Bassiano speak of one's wearing yellow or "golden locks", which came from the head of another. Cleopatra had brown hair. Ninon de l'Enclos had dark brown hair. Catharine of Russia had light brown hair.

Hair is said to turn gray from grief — as did Maria Antoinette's. Byron speaks of hair, "gray turned by anguish".

Hairs have been used in all ages as mementos.

N.Y. Evening Mirror. 1857.

M.2.283. Female Beauty. (See Cong. 353. 354.)

Lola Montez, Esq., or Countess of Landsfeldt, in an address, declared that the most beautiful women she had seen were in the ranks of the nobility; and were English women, Irishwomen and Scotch women. The women of France were not generally beautiful, but very charming. The ladies of the royal family of Russia were beautiful. The most beautiful women of the east were those of Circassia and Georgia. Italian women had generally black eyes & dark hair. A minority were blonds. Spanish women in N. of Spain were fair & blond. In the south they were darker complexioned & had deep gray eyes. The Spanish Creole women were generally fair. Germany has beautiful blonds — as fair & clear as snow. They are between the English & French styles of loveliness. She recommended to preserve the [illegible], temperance, cleanliness and exercise, & to use the tepid bath.

She referred to artificial artifices to keep up an show of personal beauty, which were used — Some in Paris bathed in milk, who could afford it. Some beauties put slices of raw meat on their cheeks, on going to bed, to keep off wrinkles & keep the skin soft & fresh. Various cosmetics were used. In Germany arsenic was used extensively to give a fair complexion. The use of all cosmetics was injurious.

Cookery

(See M.12.306; M.18.316

The N.Y. Evening Post repeats the old proverb – viz "God sends food, but the devil sends cooks." and says this is more true in this country than in almost any other. "Our cooking as a general thing is committed to very incompetent hands" "There is scarcely an animal fit for the table, or a vegetable taken from the garden, of which a large portion of its edible matter is not lost through ignorance, and a good part of the rest spoiled." owing to bad cookery, "is the universality of dyspepsia and consumption among us!" "It is as much a man's life is worth to travel through the interior & less frequented portions of our western country." "How often does it happen that the cooks of New York city, know how to make good bread, or to boil a potatoe or a cabbage?!"

The N.York Tribune has attacked the cookery in city & country, & affirms that but few persons understand how to cook well. Country cookery he affirms, is generally miserable.

In my younger years, when I went to Boston, Hartford, &c. and ate & slept at public houses, I do not recollect that I ever had a poor meal of victuals. I used to wonder how they could furnish so good a meal for 9/ or 1/6. Stage passengers paid 2/3 as far back as 1804 — I had a good appetite and this may have made ordinary food taste good. Be that as it may, I have no recollection of having at a public house bad or indifferent food while I was in business – or at a boarding house in Boston.

Dr. Alcott, a sort of Grahamite, says "our modern cookery demands the plowshare of reform!" Those not Grahamites say the same 1857.

"The Cooks Oracle or Housekeepers Manual" by Wm Kitchener, M.D. was first published in London 1817. The seventh edition was published about 1829 – seventh or later one was published 1829. It was "adapted to the American Public by a medical gentleman" & printed in New York, 1830. He did not do much at adaptation – It is English in almost all its parts. 432 12mo pages – adapted to high life

Cook Books referred to, and many more.

"Accomplished Cook" by Robert May 1665.
"Nouveau Cuisinier", Paris 1748
"City & Country Cook" by Thos. Carter, 1738
"Professed Cook" by Clermont 1776
"Complete Housekeeper" by Mary Smith 1772
"Haven of Health" by Cogan 1584

Old books
"Choice Manual of Secrets"
"True Gentlewoman's Delight"
"Lady's Rich Closet of Rarities" 1653
King's Art of Cookery, modern
The Cooks Cookery. do

Kitchener says cook-books vary little from each other; he has perused 250 volumes of them; they give not the results of their own practice & experience, but perpetuate the errors prejudices and plagiarisms of their predecessors.

n. 2.298 a.
u. 2.298 c.
m. 16 178

Special Providence or special Punishment.

Rev. Mr. Barrows of the first congregational church in Reading, preached a sermon Sunday Aug. 16. 1857. Text. from what our savior says about those upon whom the tower of Siloam fell. This kind of sermon was evidently written on account of the late tornado in Reading, which did much damage to some people.

His doctrine was that there was no such thing as a special providence in the events that take place; and he repeated this many times and brought many arguments to prove his assertion. He denied that this was a state of retribution where God punished men forever for evil doing; or rewarded them for well doing. He denied that Sabbath breakers were drowned on the Sabbath to punish them for their wickedness, and affirmed that those who perished in the midst of acts of sin, did not perish to punish them for those sins. Retribution was after death.

His assertions were broad & explicit. He admitted however that many did receive natural and positive punishments in this world, but these were not special providences. He who violated the laws of health suffered in consequence; this was the natural consequence of this conduct. He noticed positive punishments also which were not special providences.

His sermon needed another to explain some parts of the old testament. He referred not to Providences generally, but only to those which were punitive or retributive or so considered. But if punishments are not special, can blessings be special?

Particular Providence.

A writer in the Christian Spectator, 1836. maintains that God exercises a particular Providence in all the affairs of the world. His arguments are drawn from his general providence, the declarations of his word, & from history sacred & civil. He answers some objections — as that it must be troublesome & perplexing to the Deity to direct all concerns of the universe; that it is derogatory to God to be occupied with trivial affairs; that this view of Providence makes it a continued series of miracles

164
m. 2.292. **Medicine** (See M 14.280: M 16.350.

The American Medical Gazette for June, 185?, gives a letter from an American medical student at Paris, in which he says he once heard Magendie, the celebrated French physician & physiologist, upon a lecture somewhat in the following words:— [I cannot give the whole, but ~~at most~~ all in abstract & extracts.] S.K.

Gentlemen: medicine is a great humbug. I know it is called a science; but it is nothing like science. Doctors are mere empirics when they are not charlatans. Who knows anything about medicine? You come here to attend my lectures, but I must tell you that I know nothing about medicine, and dont know anybody that does know anything about it. I know there are here teachers of anatomy, pathology, physiology, therapeutics, and materia medica. What then? Who knows about all these? At Montpelier, they discarded the study of anatomy & taught only the dispensary; & the doctors educated there were quite as successful as any others. I repeat it, nobody knows anything about medicine; but we are gathering facts every day, and in a century or so, the accumulation of facts may enable our successors to form a medical science. Who can tell how to cure the headache? or the gout? or disease of the heart? Nobody. You tell me doctors cure people. I grant people are cured, but how? Nature does a great deal, doctors do devilish little, when they dont do harm.

When I was head physician of the Hotel Dieu, 3000 or 4000 patients passed through my hands every year. I divided them into two classes, with one I followed the dispensary and gave them the usual medicines; to the other I gave bread pills and colored water, without letting them know. I occasionally created a third division to whom I gave nothing. These better pitied a good deal; sick people always feel neglected, unless they are well drugged; but they all got well, nature invariably coming to the rescue. There was a little mortality among those who had bread pills & colored water, but the most of it was greatest among those who were carefully drugged according to the dispensary.

[This is copied into N.Y. Evening Post, Aug 12, 185?. I have some doubts whether this was said in this manner. There is some exaggeration, I imagine, though I have little faith in doctors & medicines.

166. Indian Names.

M.2.285

In the Historical Magazine for August, a writer respecting the beautiful lake Winnipesaukee says — "My impression is that Winne & Wonne invariably means, beautiful, pleasant, or adjectives of quality nearly akin to those."

Wonne squam, was applied to that beautiful sheet of water at Cape Ann, now known as Squam.

Winnecowauke was the name of the beautiful pine land at Hampton, now known as Winnecowet.

Winnesquamsauke was the name of the beautiful basin of water at Greenland & Exeter now called Squamscot & applied generally to the Falls at Exeter.

Winnesimmet was the name of the river uniting with the Charles at the base of Bunker Hill, I believe.

"I think he says, the primitive words of Winnepesaukee are Winne, beautiful; nipe, water; Kees, high; sauke, place; and that the literal meaning of the word is — The beautiful water of the high place."

This writer is opposing another who thinks winne, means turbid. He says the beautiful lake of New Hampshire, with a rocky or sandy shore was never turbid. Not beautiful so of Winnipeg and Winnebago. The sandy bottom & clear water of Squam; the fine, dark groves of pines at Hampton; the beautiful water of Great Bay at Greenland, the sparkling falls at Exeter; and the beautiful river entering into Boston Harbor, could not have been called turbid.

Prices at Boston Market. (See ill 16. 274

Faneuil Hall Market. August 15. 1857.

Rump beef 15 cents; sirloins 18 cts; round steak 14 cts
Corned beef 9 to 12½ cents; fresh pork 11 to 12 cents. Eggs 21. doz
Butter, lumps, 28 cents & by firkin 25 cents

New Potatoes 25 to 31c per peck; green corn 12 to 15 cts doz.
Sweet corn, 15 cts doz: cabbages 10 to 12c each; beets 3 to 4c bunch
Pears 75 to 87½ cents per peck; Apples 75 cents per peck:
Whortleberries 10c quart, blackberries 12 to 25c a box.

August 17. 1857. I visited Faneuil Hall Market.
Found there plenty of Cucumbers, Shelled beans
summer squashes, potatoes, tomatoes, onions, beets,
carrots, cabbages, green corn, turnips, &c
also Winter squashes & Watermelons, which may have
come from some place farther south. Apples and
Pears tolerably abundant. Whortleberries plenty.
Did not notice any other berries. It was P.M.

Aug. 18. 1857. A.M. Went through the market again
Dewberries now appear. The Winter squashes
are raised about here & called Marrow squashes.
They are large & look finely. Saw few things not
seen yesterday, in vegetable market.
Meats fresh & salt, poultry, & various kinds of
fish seemed to be plenty. Some wild game including
some very small birds — possibly young ones or squabs.

See Ed. Enc. XVIII. p. 381. &c.

William III 1698 } This act provided that no wool, woolfells, shortlings, moollings, wool flocks, worsted Bay or woollen yarn, cloths, serge, bays, kerseys, says, frizes, druggets, cloths berges, shalloon, or any thing made partly of wool or of wool mixed with other material, made in any English plantation in America, shall be loaded in any vessel, or upon any horse, cart, or other carriage, with the intention to transport the same to any other plantation, or to any place whatever — after Dec. 1. 1699.

Similar provisions applied to Ireland; they might export such things to England & Wales only, but to no other place. [See Ed. Enc. XVIII. p. 381.

12 Charles II. No sugars, cotton wool, indigoes, ginger, fustic or other dyeing woods, the growth of American plantations, shall be exported to any place except England.

15 Charles II. No commodities of the growth or manufacture of Europe shall be transported to any plantation in America, unless shipped in Old England, and in English vessels.

Exceptions — Salt; Wines of Madeira & Azores, Servants & horses from Scotland & Ireland, and victuals of the growth of Scotland & Ireland; these may all be clearing to America without being landed in England.

Sea coals may be shipped from England to the Colonies on paying 1/ per chalder.

25 Charles II. Train Oil or Blubber of Greenland or Oil from Newfoundland, or the plantations, and whale's fins, may be exported [perhaps to other places than England. no — "Any person may import" these things.

4 George I. Merchants & others may contract with persons of the age of 15, &c. to serve in any of the plantations 8 years, such persons giving consent, & signing the same.

8 George I. Skins & furs of the plantations to be imported directly into England.

5 George II. No hats or felts to be transported from any British plantation to any other plantation. Penalty 500£ Ed. Enc. XVIII. 382 more details 1732 } none to work hats or felts in the plantations but such as have served an apprenticeship thereto; none to have above two apprentices at a time, nor to employ any negro in hatmaking.

British Acts relating to America

Reward or Premium for importing from Am. Colonies

In 1704, meanwhile, a reward or premium for the "Importation" of naval stores into England from American Plantations, was ordered, viz

For Tar, good, per ton of 8 barrels, holding 31½ gallons each, four pounds.

For Pitch, a ton of 20 gross hundreds, in 8 barrels, four pounds

For Rosin & Turpentine, 20 gross hundreds, in 8 barrels three pounds

For Hemp, water rotted, good, six pounds per ton of 20 hundreds.

For Masts, Yards and Bowsprights, 20 shillings per ton. 40 feet to be a ton, girt measure, according to the customary way of measuring sawed bodies — To be paid in England when imported after Jan. 1, 1705. Law to be in force 9 years.

Preserving Timber in same act, 1704.

No person in New Hampshire, Massachusetts Bay, Rhode Island & Providence Plantations, the Narragansett Country or King's Province, and Connecticut, New York and New Jersey, shall cut any "pitch pine trees or Tar trees not being within any fence or actual enclosure, under the growth of 12 inches diameter at 2 foot from the earth". — Penalty 5£ for each offence — (This was to preserve trees "fit for the uses aforesaid", viz for naval stores, masts, &c

2 Geo. II. No white pine tree of the diameter of 24 inches at 12 inches from the ground to be cut or destroyed, unless private property, without license, in several colonies

4 George II. Goods of the produce of the plantations may be imported into Ireland in British ships, except the goods enumerated, sugar, tobacco, cotton, &c.

23 George II No mill for slitting iron, or plating forge to work with a tilt-hammer, or furnace for making steel, to be erected in America on penalty of 200£

24. George II. No bounty to be paid on Tar from America, unless in barrels of 31½ gallons.

23. George II. 1749. Act above mentioned is given at length

Pig & bar iron may be imported into England from the colonies — latter restricted to London

Ecl. Enc. / XXIII. 383 But it was enacted that after June 24, 1750, "No mill or other engine for slitting or rolling of iron, or any plating forge to work with a tilt-hammer, or any furnace for making steel, shall be erected" in any of the American colonies, or continued after erected, — forfeit 200£ — and "every such mill, Engine, Forge or Furnace shall be deemed a common nuisance".

Reason — "that pig & bar iron made in the Colonies may be further manufactured in this Kingdom".

Exports from New England.

Richard Champion, in a book published in London, 1784, on the Commerce of America & commercial intercourse with America says the exports of New England, referring to the time before the Am. Revolution, were Fish as cod, mackerel &c. (shad are mentioned in another place); whale, spermaceti & cod oil & whalebone; ships built for sale; some naval stores, skins, furs, masts, boards, joists, planks, staves, cattle, horses, hogs, poultry, beef, pork, hams, butter, cheese; also, some manufactured iron, hats & candles

m.13.19 Prices of Animals. 1650.

Value of Animals in New Netherland and New England, 1650.

Prices in New Netherland, 1650

Young mare with 2d or 3d foal, 150 to 160 florins
4 to 5 years old stallion ... 130 " "
Milch cow with 2d or 3d calf 100. " "
Year old sow 20 to 24 "
Ewe sheep 20 to 24 "

Value in New England 1650

Good mare 100 to 120 florins
A stallion 100 "
Milch cow 60 to 70 "
Yearling sow 12 to 14. "
Sheep not sold in N.E.

Mares and stallions, oxen & cows, or as he says "all these cattle", are abundant in New Netherland, and especially in New England; and are to be had reasonably (in New England) except sheep which the English do not sell, and they are rare in New Netherland.

(Then from Van Tienhoven, Memo. 1650. in Brodhead collections at the Hague.

Act of 1764, for Duties in the British Colonies of America — on the following articles imported into any of the Colonies

100 Weight of foreign white or clayed Sugar 22/. over & above old duties,

Foreign Indigo, 6d per lb.

Foreign coffee 5d/9. per Cwt. unless imported from G. Britain

Wine from Madeira or elsewhere, 7£ per ton.

Wine from Portugal & Spain imported from G. Britain 10/. per ton

Wrought Silks, Bengalls, Stuffs, mixed with silk or herba, made in Persia, China or East India, imported from G. Britain, 2/. per pound.

Calico, painted, dyed, printed or stained, in Persia, China or East India, imported from G. Britain 2/6 each piece.

Foreign linen cloth called Cambric, imported from G.B 3/. each piece

French Lawn imported from G.B. 3/. a piece

Act to begin Sept 29. 1764.

Coffee 7/. Cwt. Pimento 1/2d pd lb. — to be paid when shipped unless it be carried to Great Britain.

Molasses & Syrups to pay 3d per gallon, instead of duty by former act.

Calicoes above to pay the duty, if 1¼ yd wide or under and not over 10 yards long. 3/. above 1¼ yd wide not to be over 6 yards long — for a piece of Cambric & lawn to be called 13 ells long.

Act of 21 George II.

after June 1. 1748. Tea imported into G. Britain may be exported to Ireland & British plantations in America, without paying the inland duties.

This act refers to Act of 18 Geo II. which repealed the duty of 4/. per lb upon all tea sold in G. Britain and instead thereof imposed an inland duty of 1/. per lb. upon all tea sold in Great Britain after June 24. 1745; and a further duty of 25 pounds for every 100 £ of the gross price which tea is sold for at the Company's public sales, over & above all subsidies, customs & duties before payable.

[Was only the "inland" duty of 1/. taken off when exported or the 25 per cent on sales also? Apparently both.

all tea exported to Ireland & America was to be sent in same "chest, cask, tub or package" in which it was brought to England.

British Acts relating to America.

Acts to preserve the Kings Woods in America and to encourage the importation of masts yards & Bowsprits from Scotland, & to encourage the importation of Naval Stores from America, ~~Scotland~~ This act passed in 1729. had been condemned from time to time & so to be continued till 1766. by act of George II. 32d year. Cont. longer.

Some acts are in black letter down to 1775 and some not — as printed in England:

M.2.28 East India Goods.

Acts 1766 — Certain duties on East India Goods. Cambric, Lawn, Calicoes, &c repealed. paid again in the act (payable) in part.

M.17.432

Drawback allowed on exportation of certain East India Goods to Africa. 1/. on 20/ value. over

Mus. 17 432.) Alleijars, to be estimated at 12/. a piece.
Bejutapants. 20/. piece, estimated value
Byrampants 15/. piece
Blue long cloth 40/.
Brawles. 4/.
Callawayjoes 15/
Cushtdes. — 1/.
Coopes — 1/.
Chints. — 5/
Chelloes — 1/6/.
Cotton Romalls 10/.
Guinea Stuffs 24/
Nicamees small 12/
do large 18/
Neganepants 20/
Photaes — 15/
Sastra Cundies 20/
Tapscills — 16/.

1767. Act laying duties —

M.2.260. M.12.212 On Crown, plate, flint & white Glass 4/8. Cwt
On Green Glass 1/2. per cwt.
on Red lead 2/. Cwt. White lead. 2/. Cwt.
on Painters Colors 2/. Cwt.
"For every pound avoirdupois of tea, three pence"
On paper, over 50 sorts named, from coarse to fine, duty 3/. 6/. 9/. 1/6. 2/. 6/. 9/. & other rates per ream
20 quires of 24 sheets each to be deemed a Ream.

British Accts. London Prices

13. George III. "Gallivancies" mentioned as a product of the Colonies with Teas and other sorts of pulse
[illegible]

12 George III. Black Teas include in an act: "Bohea Congo, Souchong & Pekoe Teas, commonly called black Teas"; also "Teas known by the Denomination of Singlo Teas". The latter seem green teas.

Prices in England June 1733, as published in the London Magazine. They altered but little during the whole year, being published every month. They are London prices.

Coals per chaldron 24/
New Hops per Cwt 6 to 9£
Old Hops " 55/. to 80/
Rapeseed (Ton?) 10/ to 11£
Lead 19½ Cwt. 14£ to 14½£
Tin in blocks Cwt. 80/
do in bars " 82/.
Eng. Copper. best " 105/
" " ordinary " 96/ to 100/.
Barbary do - Ton 90 to 100£
Bilboa Iron, ton. £15.5.0
Swedish do " £16.10.0
Tallow Cwt 36/
Country Tallow " 35/
Cochineal 18 d lb.

Grocery Wares by Cwt
Raisins of the Sun, new 32/
do Malaga Fine 4/ (18/. in Feb.)
do Smyrna new 21/
do Alicant none
do Lipra new 19/
do Belvedera 26/
Currants 45/
Prunes French — 17/.
Figs — — — — 20/
Sugar powder best 54/ to 59/.
do second sort 46/ to 50/
do double refined 8½d to 9½d lb.
do single refined 56/ to 64/.

Grocery Wares by lb.
Cinnamon — 7/8
Cloves — — — 3/5
Mace — 4/7
Nutmegs — — 4/7
Pepper for home consump. 1/4
do for export — 4/0½
Sugar candy white 1/6
do — brown 6d

Groceries by lb. — cont.
Tea Bohea fine 10/ to 12/
do " ordinary 9/. to 10/
do Congo 10/ to 14/
do Pekoe 14/ to 16/
do. Green fine 9/ to 12/
do. Imperial 9/ to 12/
do Hyson 25/ to 30/

Drugs by lb.
Balsam Peru 14/.
Cardamoms 3/4
Camphire refined 17/
Crabs eyes 1/8
Jallap 3/
Manna 2/6 to 4/
Mastick white 4/6
Opium 9/.
Quicksilver 4/
Rhubarb 25/ to 30/
Sarsaparilla 3/
Saffron Eng. 17/.
Wormseed none
Balsam Copaiva 2/.
Balsam of Gilead 2/20/.
Ipecacuanha 5/ to 6/
Ambergris, oz. 8/.

Wine, Brandy, Rum £
Oporto Wine red pipe 32 to 34
do " white none
Lisbon " red — 35 to 40£
do " white 26 to 28£
Sherry " — 26£
Candy " new 26 to 28£
do " old 32 to 34£
Florence 3£. (?) 30 to 40£
French red 20£ £
do white
Mountain Malaga old 24 £
do do new 20-21

Brandy Fr. Gal. 6/. to 6/4
Rum of Jamaica Gal. 7/
Rum Leeward Islands " 6/4 to 6/10

M.2.240. Extract from Tienhoven's letter to Holland, 1650. March 4th.
13.18.

"Those in New Netherlands, and especially in New England, who have no means to build farm houses at first according to their wishes, dig a square pit in the ground, cellar fashion 6 or 7 feet deep, as long and broad as they think proper, case the earth inside all round the wall with timber, which they line with the bark of trees or something else to prevent the caving in of the earth, floor this cellar with plank, wainscot it overhead for a ceiling; raise a roof of spars clear up and cover the spars with bark or green sods, so that they can live dry and warm in these houses with their entire families, for two, three or four years, it being understood that partitions are run through these cellars, which are adapted to the size of the family. The wealthy & principal men in New England, in the beginning of the colonies, commenced their first dwelling houses in this fashion for two reasons, first, in order to not waste time building and not to want food the next season; secondly, in order not to discourage poorer, laboring people, whom they brought over in numbers from Fatherland. In the course of three or four years, when the country became adapted to agriculture, they built themselves handsome houses, spending on them several thousands [of florins]

M.13.19 "After the houses are built in the above described manner or otherwise according to each person's means and fancy, gardens are made & planted in season with all sorts of potherbs, principally parsnips, carrots and cabbage, which bring great plenty into the husbandman's dwelling; the maize can serve as bread for men and food for cattle." [This paragraph repeat to the Dutch.]

M.13.19. "The hogs, having picked up their food for some months in the woods, are crammed with corn in the fall; when fat they are killed, & furnish a very hard & clear pork — a good article for the husbandman, who gradually and in time begins to purchase horses and cows with the produce of his grain and increase of his hogs, and instead of the cellar as aforesaid, builds good farm houses and barns."

M.13.17 (This information which was sent to Holland, was "delivered in by the Secretary, Van Tienhoven, on the 4th of March, 1650". Procured at the Hague by R. Brodhead, Esq.

I have copied most of this before see M.13.18.19.

Taxes payable in New England.

The writer of the article on last page, Van Tienhoven, delivered in, March 3d 1650, to be sent to Holland, an account of the "Taxes payable by the English in New England". [His object was probably to show how much taxation the Dutch would bear.

He says All are taxed according to their property and means, from the highest to the lowest — for the

Pay of the Governor, Dep. Governor, Magistrates, Secretary Marshalls & Constables.

Pay of Military Officers, who exercise the inhabitants continually under arms. The military officers are majors, Captains, Lieutenant, Ensigns, &c

Salary & residence of Ministers & schoolmasters.

Erection of Churches and school houses & repairing them.

All city and town edifices

Construction and repair of bridges over rivers along highways.

Erection & repairs of Ordinaries for travellers

Maintenance of University at Boston and its accessories.

People must pay expenses for General Assemblies held four times in a year; and for General Court once a year. This Assembly continues a long time

In case of war, as against the Equatoos some years since, towns are to furnish soldiers at their expense to place of rendezvous; the Gen. Court providing pay, rations & ammunition

"The foregoing are the burthens which New England has, to my own knowledge, to clear pay".

[His own knowledge was not quite accurate. They paid only one officer in a Regiment. They in general had no edifices to erect but Churches & schoolhouses. They never erected or repaired ordinaries for travellers, though I think one was a-dee in New Haven. His four "General Assemblies" distinct from General Courts must refer to some New Haven Courts. They never contributed to Cambridge college, but they were not taxed for this; the gift was voluntary.

Students at Colleges, &c

m. 2. 209.

"Morals in their fullest extent are but little considered in our colleges. There are suspensions & expulsions; but still the fact remains that the term "student," quite as readily suggests frolicking, drinking, smoking, chewing, spitting, frabbing, dicing, as modest deportment, generous earnestness, diligent application and virtuous sensibility. The tricks of students, their midnight revelries, their dazzling liaisons, their profanity, are proverbial."

N.Y. Tribune Aug. 8. 1857.

Horace Mann proposes to connect morals and academic education. He would send away from college those guilty of blasphemy, profanity, immorality, of yielding to sensual allurements, drunkenness, &c. Among his forbidden things are liquor, tobacco, profanity and foul language, & would expel for using intoxicating liquors.

u.2.294.b. The Majority.

"If ever the free institutions of America are destroyed, that event may be attributed to the unlimited authority of the majority". De Tocqueville.

No power of a majority can confer the power of doing what is morally wrong.

180 Summer Squall or Windstorm
M.2.2146.

There is first a clatter, & chamber windows must be shut & the children kept in doors. The clothes on the line go dancing, & farmer's wife tries to catch them; and the jeans are brought in. The rain is coming. The chimney swallows make a drumming in the chimney & a mighty fuss & flutter; and the wind moans in the chimney, & the soot falls into the vicious over the fire. There is a clamor & clatter, and the rain begins to patter; the geese cackle, cows seek for shelter & make their bells rattle; the old hen & her chickens run & fly home; it becomes darker; the roadside maples twist & swing; the barndoor flaps; the old well pail drags the chain across the gravel. The lines pains out to dry, are scattered about the dooryard, & bruised and at length piled up in the kitchen with chairs & baskets.

The wind blows the haycocks over, & spoils the unmowed hay; & horses hurry home with half a load, flung on in a flurry. — The storm roars, the houses shut the rain pours & lashes roof & clapboards & sashes; the fowls have gone to roost; Jenny sighs, baby cries, the children are frightened; the farmer comes in dripping and drenched & takes every thing patiently. (Trabens Poetry.)

1857 Great Storm off the coast of Southern States from Sept. 9th to 12th. The steamboat Central America with passengers from California went down on the night of Sept 12th, and over 400 persons perished, and 6,000,000 dollars worth of gold went to the bottom of the ocean. Over 150 persons saved. — There was no storm here or in New England at the time.

1857. There have been tornadoes or whirlwinds in New England and in other states, this season, more than usual. See notice of one in Reading Note Book VIII. 94.

Courtship, Marriage, Divorce

M. 2. 258

[Cont from Misc. 18. 325. 22. 83.

The Puritans of New England directed that marriages should be performed by civil magistrates only, for over half a century. The custom of calling in the intervention of a clergyman has since prevailed, but the law regards him as acting in this matter, not as a priest, but simply as a civil magistrate, specially authorized to join persons in marriage. N.Y. Tribune. 1857

Divorce. The Puritans never held to the doctrine of the indissolubility of marriage. Their General Courts in New England acted upon petitions for divorce in a judicial capacity. Nor did they refuse to grant divorces on other grounds than adultery. N.Y. Tribune, July 24. 1857.
[He seems to allude chiefly to Connecticut.

Parliament did enact a new law 1857 noticed M 18. 325. in relation to Divorces. It allows persons divorced to marry again; but I know not its exact provisions. The clergy opposed it with all their might, & said they could not in conscience officiate in the marriage of divorced persons, and the law exempts them from the duty.

P.S. Its provisions are published in the N.Y. Tribune Sept 29. 1857.
A new Court is established for Divorces; composed of Judges of other Courts.

Dissolution of marriage.

Simple Adultery of a wife is sufficient to enable a husband to get a divorce or separation in full, unless the husband has been guilty of adultery or cruelty or desertion.

The adultery of a husband must be incestuous (that is, with a woman whom he could not lawfully marry, if his wife were dead); or accompanied with bigamy; or accompanied by cruelty, such as would entitle the wife to a separation; or accompanied by desertion for 2 years or more. Also Rape and the crime against nature are grounds on which the wife can obtain a divorce, as well as the adultery and one of the above accompaniments.

A husband gets a divorce much easier than a wife

Separation or Partial Divorce.

A wife obtains this separation for her husband's deserting her, & has the control of all property she may acquire, may sue & be sued, make contracts, &c. receive legacies, &c.

This judicial separation is granted to the wife if her husband deserts her two years or more; commits adultery without accompaniments above; or is guilty of cruelty that endangers personal safety. For either of these three things, she obtains a separation but neither can marry anybody else; they may come together if they please. He is to maintain her.

This remedy is open to the husband but is intended mainly for the wife. [It seems not to be expected that a husband will apply for a partial divorce.

First Congl. Church, Charlestown } Remarks on marriages. p. 201. 202

Westfield Journal, Sept 30. 1834, } Those not invited to weddings in Westfield 1772 and years before, were sometimes guilty of riotous and shameful acts. Mr Ballantine preached against such conduct in 1772. Part of sermon in the Journal.

Courtship, Marriage, &c.

Colony Law 1647. [Mass. Rec. II. 207.

"If any person shall endeavor directly or indirectly to draw away the affections of any maid, under pretence of marriage, before he hath attained liberty & allowance from her parents or governors, or in absence of such, of the court, or a magistrate, he shall forfeit for the first offence 5£. p the second 10£

Frothingham p. 208. says a man was fined 5£ for this offence in 1652; he pleaded that he was a stranger, and ignorant of the law; 50/. or half the fine was abated.

ministers authorized to marry.

Frothingham says "a proclamation dated May 29, 1686 authorized ministers to marry, and by degrees the people called upon them instead of magistrates." — A French Protestant minister married a couple, Sept 1685. Court made him promise not to do so again — 1686 May 18. a great wedding pass Milton; a couple married by the Rand ofph, chaplain, at the Shrimptons, according to the service book. another married at same time. Andros, &c.

This was authority of the new government. The Puritans married as before, until a new law authorized ministers to marry 1692 & 93.

Rev. John Bailey of Watertown & Boston, says in his Diary — "In Oct. or Nov. 1692, an order was made for ministers marrying, as well as justices, by the General Assembly, which hath encouraged me to do it at the importunity of friends, &c." Francis p. 141

Hutchinson says "there was no instance of marriage by a clergyman during their charter; but it was always done by a magistrate, or by persons specially appointed." Francis. Hist. Watertown, p. 141

Marriages in England 1733.

The notices of Marriages in London Magazine, 1733, monthly, often notice the fortune of the bride. Fortunes mentioned £15,000, 4000, 3000, 15000, 10000, 20,000, £15000; 100,000; 12,000, 6000, 30,000, 6000, 1800, 20,000, £12000; 10,000, 10,000, 6000, 3,000, 24,000. These all noticed in first 4 months. Only marriages of the wealthy and great, & men in office are published. The fortunes of daughters of nobility are published, as well as others. Sometimes the young lady is said to have "a handsome fortune", or to be a "rich heiress".

In Scotland.

Ency. Brit. XI. 799 } In Scotland, "it is not necessary that marriage should be celebrated by a clergyman. The consent of parties may be declared before any magistrate, or simply before witnesses."

more about marriage, on same page & the next.

Ac. 15368, 16.143 Marriages in Hadley — Day of the week.

In 17th century were many on Thursday & Wednesday; and some on other days, as Monday, Tuesday, Friday & Sunday. The first half of 18th century (1700 to 1750) about the same, but a larger portion on Thursday — nearly more than on any other day. A number on Wednesday & Friday & some on Monday, Tuesday & Saturday; & records are right, some were married on Sundays — i.e. Sunday evening — Same the last half of the century — perhaps more on Thursday.

Courting. Jona Judd, Jr. in his Diary, 1768 & some years after mentions courting till 1 A. M. 2 (or even 3) O'clock, in first families in Hadley, &c.

[Cont. on page 370

184 Fornication & Adultery [Cont from M. 14. 213

M. 2. 208. [M. 7. 230

Adultery.

The Puritans regarded adultery as a high crime and not merely as a sin, and a civil wrong to the husband. The first code of Massachusetts made adultery a capital offence, as in the law of Moses, but this enactment was but the expression of a sentiment common throughout the world ~~to this day~~, which justifies to injured husband in killing the adulterer.

N.Y. Tribune

By a law of 1694, adulterers were to sit on the gallows with a rope about their necks, be whipped not exceeding 40 stripes, & forever after to wear a capital A. two inches long, cut out in cloth of a contrary color to their clothes, & sewed upon their upper garments on the outside of the arm, or on their back in open view. These punishments disappeared but adultery is still a state prison offence.

N.Y. Tribune July 24. 1857

[The Tribune says Hawthorne in his romance ascribes a much earlier date to this punishment.

- In England, adultery is not punished as a crime. The new divorce bill, 1857 proposed to remedy this defect, by giving to courts for adultery, power to punish the guilty parties by fine and imprisonment. But the power to imprison was struck out by the house of Lords. A peer argued that that though adultery was a sin & a civil injury to the husband, yet he said "it was a piece of absurdity and folly to punish adultery as a crime!" This remark drew out no reply. — Yet some of these Lords were horror struck by the new divorce bill! (See Misc. 18. 325.

Then legislators refused to extend to innocent females the same privilege of divorce which they allowed to men.

Fornication &c

Magnalia II. 342 } Cotton Mather in a sermon, July 1697, says:—
"How many have destroyed themselves by uncleanness!"
"We have seen many, many, die in their youth, because their life has been among the unclean." Many were guilty of secret adulteries. "How many young women have been executed among us for murdering their bastard infants?" One of the first was Mary Martin. "Some church members have gone on from year to year in a trade of secret filthiness."

Court Records } In Feb. 1760, Caesar Negro, a servant for life to Rev. Edward Billing, of Greenfield, was complained of for fornication with Lucy Billing, daughter of his master. He was to be whipped 30 stripes & sold out of the province. She confessed that she was guilty, and was to be whipped 15 stripes, & to maintain her child.

Same Court Stephen Pomeroy & wife Eleanor confessed forn. before marriage & were fined 13/4 each.

Court Records } Aug 1769. Mary Cattlin of Hadley confessed fornication in August last, & was fined 12/ and costs 8/4. She had a child on
Hadley p. 107 Mary 6. last, by Ebenezer Corbin, of Hadley as she swore. Court ordered him to pay 4/13 for the lying in & maintenance of child to this time and hereafter 2/ a week to maintain the child. and costs 28/9.

186
m. 2.255
2.246.

Decimals in weights & measures.

Napoleon said the decimal enumeration applied to weights & measures by the French savans was contrary to the minds memory & imagination. The division 12 was better than 10 because 12 has 4 factors, 2. 3 4. 6. while 10 has only 2 factors, 2 & 5. Decimal enumeration was better for astronomers & calculators, but not for common purposes. By a decree 1812, he modified the decimal system of the revolution, which created much dissatisfaction, & permitted the foot to be divided into 12 parts; the stick to measure cloths to be divided into halves quarters, eighths and sixteenths; the grain measure to have its double, half, and quarter; Wine its 1/4. 1/8 & 1/16: the pound to be divided into 16 ounces. He conformed to the principle of multiplication & division by two.

John Quincy Adams, in his report on weights and measures arrives at nearly the same conclusions with Napoleon, but reasons much better than N. He says decimal arithmetic affords great facilities for computation, but is not suited to the divisions of material substances, which require halves, fourths, eighths and sixteenths; & sometimes 1/3. 1/6 & 1/12

Renwick says in France decimal numbers have not proved adequate, & for retail trade, have been abandoned. Decimal subdivisions have been found unsuitable for retail traffic; the binary system (dividing by 2) has been found much more convenient. The system of the French philosophers is a splendid failure. "The convenience of decimal arithmetic is only a convenience of calculation" says J. Q. Adams. [Lines above are from Professor Renwick.

M.2.205. Spontaneous Production:
Cons. Misc. 2.102

The old theory of spontaneous generation or production begins to be advocated by some; as when oaks spring up after pines where no oaks grew before; and white clover comes up in certain places; and plants start up from earth taken several feet below the surface. — The more philosophical opposers of this spontaneous hypothesis admit that they know not where the seeds come from or how they got where the plants grow, but they entirely reject the supposition of spontaneous production and affirm that the spontaneous generation of men and animals is no more absurd than the spontaneous production of plants.

Pot-Holes in Rocks.

Bayard Taylor found in Sweden a number of wells hollowed in the rocky strata of the hills, called "giants' pots" by the people. A clergyman had endeavored to prove that they were the work of ante-diluvian giants. "They are simply holes which a pebble grinds in a softer rock, under the rotary action of a current of water." They are large — some 10 feet diameter by 15 or 18 feet deep.

[Similar pot holes, much smaller, are found on the Connecticut and the Merrimac.

M.2.250 Creeds

A Unitarian correspondent of the N.Y. Christian Inquirer, Aug. 1857. is surprised at Unitarian objections to creeds. He continues — "How men expect to build a church without any creed, or definite statement of belief of some kind, passes my understanding."

"Never was every yet heard of the ecclesiastical, social or political body that had much union or much vigor without some inspiring symbol."

"I am afraid of the words 'Broad Church'. It looks kind and charitable to take every one into ones fold but such a principle must prove the death of all ecclesiastical strength."

M.2.263. Episcopacy in U States.

This has become a sort of state religion at Westpoint Academy; it may be regarded as "established" there. What has been done at Westpoint is in the process of being done at the Naval Academy at Annapolis. None but Episcopalian chaplains have been ordered there. An Episcopalian has been appointed chaplain at Governors Island. — The efforts of the Episcopal Church to make theirs the state religion, ought to be met openly. N.Y. Evangelist Sept 10. 1857.

Swedes. [Cont. from Ill. 18 - p. 405

Stockholm. [Bayard Taylor, May 1, 1857.

This is a fine city - built on islands & main land, connected by bridges of granite. Scarcely a sign of Spring May 1. 1857. Streets narrow & badly paved, & as filthy as those of N. York. Houses are all of stone or brick stuccoed over, and the roofs are of copper, slate or tiles. The air-tight Russian stove is universal, which is better than our hot air furnaces.

Carpets are common in Sweden, in houses of the rich and poor; giving their houses an air of warmth & comfort not found in Germany and other parts of the continent [The inference from this is that carpets are not common in Germany & the continent]

There is great cleanliness in the Swedish houses.

The Swedes have a cup of Coffee on getting out of bed, or before; a substantial breakfast at 9 or 10, dinner at 3, and tea in the evening. Wealthy people dine an hour or two later. Dinner & breakfast are frequently prefaced by a dish of anchovies, pickled herrings, cheese & brandy. Soup comes in in the middle or at the end of dinner. The universal dessert is preserved fruit covered with whipped cream.

The Swedes are very fond of sugar and use it with almost every thing. Raw salmon a little salted is a favorite dish. Meat is abundant and there is a variety of game. Cooking not good in general.

The Swedes are imitators of the French in their manners, & the Court was wholly French long before Bernadotte's time. "We are a race of apes" said one to B. Taylor. In costume the gentlemen are English. - all are dress alike. - Swedes dare not to dress nor to act contrary to the fashion, lest they should lose their position in Society. Taking off the hat to every body you know is a great annoyance. A lift of the hat is sufficient in Germany, but must take it entirely off and hold it in the air a second or two before you replace it, in Sweden, or in Stockholm. This is a continual annoyance to the English.

The conservative spirit of the nobility & priests tend to check needful reforms "I do not believe there is a greater enemy to progress than an established church."

"Drunkenness is a leading vice among the Swedes as we have daily evidence at Stockholm" In 1851, the consumption of brandy throughout the Kingdom was nine gallons for every man, woman & child, annually. Has considerably decreased since by the manufacture of beer & porter. Bavarian beer is a favorite drink of the people. "Sweden & the United States are fast proving the fact that Lager Beer is more efficacious in preventing intemperance than any amount of prohibitory law." Brandy drinking is still one of the greatest curses in Sweden. Boys of 12 & 14 take a fiery glass before dinner. Swedish punch made of arrack wine & sugar is a universal evening drink and one of the most insidious ever invented. There is a movement in favor of total abstinence connected with some religious ideas.

Swedes — Morals of Stockholm.

Mr. 2-29.c. Licentiousness [Bayard Taylor. May 1. 1857.

"Stockholm has been called the most licentious city in Europe, and I have no doubt, with the most perfect justice. Vienna may surpass it in conjugal infidelity, but not certainly in general incontinence. Nearly half the registered births are illegitimate, to say nothing of illegitimate births born in wedlock. Of the servant girls, shop girls and seamstresses, in the city, scarcely one in a hundred is chaste; while a large proportion of girls of respectable parentage, belonging to the middle class, are not much better, as young Swedes inform me. The men of course are much worse than the women, and even in Paris, one sees fewer physical signs of excessive debauchery. Here the number of bloated young men, and blear eyed, hoary sinners is astonishing. I have never seen any place where licentiousness was so open and avowed, and yet where the cloak of a sham morality was so prevalent. There are no houses of prostitution in Stockholm, & the city would be scandalized at the idea of allowing such a thing. Two were established some years ago, and a mob rose & pulled them down! At the restaurants, young blades order their dinners of the female waiters with an arm around their waists, while the old men place their hands unblushingly upon their bosoms. All the baths in Stockholm are attended by women, generally middle age and hideous, who perform the usual scrubbing & shampooing with the greatest nonchalance. Young men who have passed safely through the ordeals of Berlin & Paris, have come at last to Stockholm to be ruined."

The diseases & excesses which this vice engenders are far more devastating than those which spring from any other source, yet no philanthropist dares to look it in the face. The virtuous shrink from it, the vicious dont care about it, the godly simply condemn it and the ungodly indulge, & so the world goes and hundreds of thousands go down annually to ruin. Prostitution is prohibited at Stockholm, allowed at New York, legalized at Hamburg. Which is the best, or the worst?

The Swedes at Stockholm do not conceal this glaring depravity. All I have said comes from residents of Stockholm. They say however that many illegitimate births take place there, when the mother belongs to the country and has come there to hide her shame. The population of Stockholm increases only by immigration from the country. The number of deaths among the inhabitants exceeds the births every year.

Bayard Taylor Sept 10. 1857.

He calls the manner of Sweden "friendly, genial & courteous" and very different from the indifference & reserve of Norway. "There is no kindlier, simpler and honester people in the world than the Swedes." He refers more to the country than to Stockholm.

Norway — [Cont from M. 18. 405

Bayard Taylor was among the Lofoden Islands in a steamer, July 21. 1857. — sailed from Drontheim. Still found red houses, and red cotts — mentions also "red roofed towns" — scenery dark & savage, but people better than in Southern Norway. — Fairs among the people in these rocky solitudes. Precipices of red rocks 1000 feet high & snowy summits, with green glens between. Some potatoes, [illegible] bushy, a few hardy vegetables, stunted ash trees, & patches of barley. The mountains of Lapmark were covered with snow. Most gorgeous sunsets — those of the Alps not to be compared. The sun set about 11 P.M. and rose again in [2 or 3 hours]

Taylor went on to the North Cape and around the cape to Tana Fiord. He found in this desolate region the town of Vadso with 800 inhabitants where fishing was nearly the only business. No vegetation or very little is found there; where many drunken Laplanders are seen.

The Laplanders here as elsewhere have a ruddy complexion inclining to tawny; bright blue eyes: brown hair, high cheek bones & mouths of enormous width. They are not much below the average size. For eight days the sun did not go below the horizon from July 23 to July 31. This unending day light is very tiresome and uncomfortable. — Taylor was at Hammerfest a second time Aug. 1. when the sun went below the horizon a short time, but the light continued. There are trees at Hammerfest 6 or 8 feet high as large as one's wrist.

Taylor came back to the Lofoden Islands, and thence to Drontheim, where he was Aug. 9. At the Islands he had some darkness & could sleep, after 3 weeks of the stress and tension of day light. The tints & colors about these islands are most splendid, & scenery sublime.
At the Lofodens they have some potatoes, grass, rye barley, peas, beans, radishes lettuce; they grow rapidly about 70° N. Lat.

Lutheran Church in Norway.
Their Eucharist is very near that of the Roman Catholics; they have Luther's Consubstantiation, & the priest in giving the elements says — "This is the true body & blood of Christ!" Consubstantiation is as absurd as transubstantiation.

M. 2. 165. 248. State Religion of Sweden & Norway.
The state of religion in these countries is effete and decrepid. It is a body of frigid, mechanical forms and ceremonies, animated here & there with a spark of life, but diffusing no quickening, animating glow.
p. 218 Some persons here, with no trace of any religious principle, are struck with horror at the omission of certain forms. These churches have had few dissensions, or schisms; they are slowly ossifying from inertia. The Reformation needs to be reformed. The northern Methodists may raise a body of dissenters.

Taylor considers the Norwegians in many places as filthy, stupid & dishonest. Intelligent Norwegians are courteous & gentlemanly.

The general feature of Norwegian character is excessive natural vanity; it will not do to say any thing against the country. They have a constitution granted by Sweden, "as republican as our own". They dislike the Swedes excessively. The two countries have separate currencies, tariffs, &c.

The Swedes have more honesty, warmth and geniality of character than the Norwegians, and less selfish sharpness.

Bayard Taylor was at Bergen Aug. 15. 1857. He repeats that the Norwegians are dirty, hardheaded & lustful. 500 or 600 Lepers are in the hospitals at Bergen and incurable. The disease is more horrible than in the east & is supposed to be produced by living on salt fish and want of personal cleanliness. One does not wonder at it, after experiencing Norwegian filth. Venereal diseases are also terribly scourge Bergen. The Clergy & some others of the higher classes seem to be cleanly. 200 or 300 patients in a venereal hospital. Yet Bergen is a pleasant city: Houses all wood, mostly painted white. Drunkenness is a leading vice. B.T. had seen 50 persons intoxicated in an afternoon walk. Tavern charges exorbitantly high, and food very poor.

He went from Bergen into the interior over fiords, lakes, fields, mountains, &c. Norway has done more for roads than any other country. This is the principal tax on the farmers. This attention to roads is connected with the semibarbaric condition of the people. unusual! Houses, beds & food dirty. Fine Salmon in August. Postilions & stallions great scamps. Barley, potatoes and grass grew. Great Pines are gone: only muddling ooze remains. The fine old timber of Norway has been cut. Except in remote valleys, little mature timber is seen. Some white houses; some red. much emigration from Norway to America, &c. He visited the Voring Foss, a famous waterfall. Was at Vosevangen Aug. 20. At Bjoberg Aug. 23. He thinks Norwegians in remote parts of the country may be honest.

Many women worked in the fields were coarse & clumsy shapes, with frowzy hair, clothing faces & noses, many hanging breasts. Some pretty faces are seen. "Such over-down pendant breasts have seen only in Africa" also in Sweden. He was in a land of fiords, mountains & cataracts. Women harvested & seemed to do most of the work — are far more industrious than the men. Many bad friends & relations in America. Pine trees & patches of productive land appeared.

Aug. 26. Kongsberg. The Norwegians are indolent, filthy, drunken, licentious, and very dishonest. One birth in 10 is illegitimate. In some districts, where visitors do not come, they may possess the virtues once ascribed to the whole population. "I believe the poorer classes of Norwegians are the filthiest people in Europe. They are even worse than the Lapplanders."

Fir, spruce, birch, white poplar, ash, linden.

Sept. 10. Norway has a Storthing or Legislative Assembly, from all classes, including more farmers than all others. They resemble the members of our State Legislatures. They look well to their own interests, or the interests of farmers.

192. Dedication.

M. 2. 255.

Dedication Sermon of Rev. O. B. Frothingham. 1857.
Published in part in N.Y. Independent.

We do not look upon the edifice itself as an offering to the most high. Nor do we believe that the house we have builded is to contain the Infinite; nor that God is to love it more than the lowliest cabin that human beings call a home. With all our wealth & power & taste we cannot compete with the forests, those primeval temples. The most worthy tabernacle for the Holy Spirit is the temple God has builded in the human heart.

In savage times, when violence & cruelty prevailed and no place secure & no rights respected, men found comfort in the thought that the church was the house of God, where the weary could find rest, the persecuted a refuge while the violent and oppressive feared to assail the holy place. But this superstition had its corrupting as well as purifying influence. It gave rise to the distinction between holy & unholy ground; and men thought if they honored God in the sanctuary, they might dishonor him in the market. By making crime more heinous in the church it pronounced it less so in the world; by branding trifles as guilt within the temple it judged lightly the enormities perpetrated without. Men learned to estimate wickedness by factitious standards. To break into a church was unpardonable sacrilege; to break into a human dwelling an offence lightly punished. To steal from the altar was damning crime, to steal the poor widow's last loaf was a trivial trespass. Men were afraid to steal the silver image of Christ but were not afraid to crucify his living image in the person of a helpless enemy or a wretched slave. The muttered prayer at the altar made amends for the wickedness enacted in the shop. The light of the human conscience was quenched. Men thought to atone for lives of wickedness & open impiety by hypocritical lip service in the temple.

"We will believe that the Infinite Father is present in all our dwellings as truly as in this edifice; that we shall meet him by the dusty roadside & confront him in the crowded street. By communing with him in those places, we prepare ourselves to meet him here too.

"In dedicating this chapel to God, we only mean to set it apart for religious uses. We devote it to thoughts that bear the stamp of divine truth, to sentiments that come down to us pure from the heavenly mind; we consecrate it to the service of the divine wisdom and justice & love.

Let me remind you that we do not dedicate this edifice under the impression that we are here to render God service, nor with the feeling that our doings in this place; our attendance, sermons, reading scriptures, singing hymns, and prayers are in any sense to be regarded as service paid to the Lord - We serve our maker by working his will, by leading unblemished lives, by doing justly, loving mercy, and walking humbly before him. Service sits with folded hands; here no care vexes, no duties lay claim upon us; the world with its objects of companionship is left behind. But we can learn how to serve God - we can beget the disposition to serve him.

Dedication.

Winnis History p. 27 of the Old South Ch.] Winnis remarks on the opening of the old South Church, April 26. 1730. "The house was not dedicated in the manner now practised". "Corner stones were not laid then as is now the custom".

"The congregational system acknowledges as a church of Christ every society of true believers constituted for his truth and for his lordship, and it proffers to every church of Christ its fellowship without regard to rites & forms; it excommunicates none simply because of them. Its ministers know no office in Christ's kingdom higher than that of a pastor & a church; therefore they are free to give to all who truly minister in Christ's name the right hand of fellowship". Dr Jos. P. Thompson of N.Y.

From Tuttingham's p. 88 } First Congregationalists in New England

Order of Worship with Congregationists & Presbyterians
From N.Y. Independent, Oct 7. 1858.

Calvin had a liturgy as did the reformed churches of France, Switzerland, Scotland, &c. It begins with invocation & reading the Decalogue, and confession of sin follows, & the doctrine of forgiveness. Then singing a psalm or hymn, then reading of scriptures, & then prayer. The sermon follows; then a general prayer. Then the Apostles creed, a psalm or hymn, & benediction.

Some of the Puritans of England were in favor of this liturgy, but others repudiated all prescribed forms of prayer & all imposed liturgies; and were hostile to all psalms & hymns other than those of the bible, in a version as literal as versification would permit. When these prevailed, & the Directory was formed by the Westminster Assembly, Calvin's liturgy, which Knox had introduced into Scotland was laid aside

The churches of the separation have had an order of worship of their own from the beginning. The English Separatists at Amsterdam in 1618 had 1st prayer & giving thanks by pastor or teacher 2 Reading the Scriptures, 3. Expounding and enforcing a passage of Scripture by pastor or teacher 4 Sacraments administered. 5 Singing a psalm of David by the whole congregation, before & after the exercise of the word. 6 Collection for the officers & poor.

The New England churches had a similar mode. John Cotton in his "Way of the Churches of N.E." in 1645 says — "we first make prayers, intercessions & thanksgivings for ourselves & all men. Next a chapter is read & expounded. Then the word is preached. In the afternoon, there is reading & expounding and preaching, (where there is a pastor & teacher. Before sermon, and many times after, we sing a psalm. [This is an imperfect account.

Cotton Mathers "Ratio disciplinae, after 1700, says — after the bills are put up, we begin with prayer, — the forenoon or longer prayer. A psalm usually succeeds, where the assembly are furnished with Psalm books, &c, they sing without the help of reading between every line. Ordinarily the psalm is read line by line. The people sing grave tunes, as in England. Sermon follows then a short prayer, & another psalm, at least in afternoon.

M. 2. 247 Conservatism.

"A true conservatism is expressed by Paul in these words — "Prove all things; hold fast that which is good". Neither seize the new because it is new; nor cling to the old because it is old; neither spurn the new because of its newness, nor disdain the old as antiquated."

Those are the most conservative who have the highest interest at stake; it belongs to human nature to guard well its own interests. When people have their own affairs fully in their own power, they are seldom rash; they go to excess in the struggle for rights usurped or denied.

"In Church government the democratic element, has been an element of purity & preservation."

Dr. Jos. P. Thompson of N.Y.

Hadley No 3. 31 & 321 } Conservatism in Massachusetts of old — clergy principal men

Order of worship continued.

Matthew shows that there then was a difference of opinion as to the reading of the scriptures. In many churches the scriptures were read.

The Independent thinks this order is better than that now used — both simple & impressive, viz. 1st prayer. 2 Singing. 3 reading Scripture with short comments & a sermon 4 Silent prayer. 5. Psalms or hymn. 6 Benediction.

E. B. Elliot of Boston, at Scientific Convention, Montreal, Aug. 18. 1857 read a paper on Mortality in Massachusetts. He said England was the most healthy of European countries, the mortality being one in 46. Next comes Sweden, then France, Belgium, Prussia, Austria, and finally Russia, in which the mortality is one in 28. According to returns, the vitality in Massachusetts up to 19 years of age is much greater than in any European country. From 19 to 40, the vitality is less in Mass. than in England or Prussia. From 40 to the end of life the vitality is the same in Mass. England & Prussia.

Professor Pierce said the mortality of Harvard College graduates agreed with Mr Elliot's tables for Massachusetts. He said the best scholars lived the longest, and that dissipation and indolence killed more than hard study.

Dr. Wynne said the nobility of England had less expectation of life than the laboring classes; and he found that Kentucky differed widely in her law of mortality from Massachusetts. [He did not show in what respects it differed.] He said philosophers and men of quiet reasoning, naturalists, &c are long lived; while poets, novelists and men of excitement are short lived.

European Cities. 1836.

In Rome one in 25 dies yearly; in Naples one in 28. The effect of Malaria and filth. In London one in 40 dies yearly, and in all England one in 60.
Chr. Spectator — Review of Dr James Johnson, 1836. p. 473

The ladder was used in New England in Executions.
Mort 1646. Mary Martin hung in Boston for killing her bastard child.
Hubbard 530 She has turned off the ladder."
Con. J. 154 Goodwife Knapp, executed at Fairfield about 1653 or 54, ascends a ladder.
"In 1690 was cut down."
Con. 6.C. 84. John Rogers stood on a ladder leaning against the gallows 1st hour, 1694.

Executions. from page 197, 1733.

Dec 19 Eliz. Wright & John Brown were convicted of counterfeiting & were hung with the others, which she begged to be. She was fastened to a stake & burnt to ashes, but was supposed dead before the flames touched her, the executioner having pin thrown the stool from under her feet, & given her several blows on the breast. [illegible] shillings & sixpences, coin. She was a mother. He had moulds for coining.

M. 15 233 more details

John Brown for counterfeiting was to be hanged & quarter but he was only slashed across the breast.
One was to hang in chains for Deerstealing & murder, but he was nothing in chains.
[Cont in M. 15. 232, 233.

M. 2. 263 Executions & punishments in England &c
[In N.E. See M. 15. p. 265.

From the London Magazine for 1733.

1733 Jan. 15. At Old Bailey, 6 sentenced to death for murder and robbing. 30 sentenced to Transportation. 2 burnt in the hand.
Jan. 29. 12 Executed at Tyburn, & 4 sentenced to death were to be transported.
Feb. 4 persons murdered in London
Feb 23. 10 persons sentenced to death. One for murder & others for burglary and street robberies.
March. one sentenced to death for murder at Northampton. & One for felony & burglary in Essex
Mar. 5. 8 persons executed at Tyburn
7. Sarah Malcom executed for murder (3 persons) She was carried from Newgate in a cart, having a black gown white apron, sarsenet hood, & black gloves; attended by a clergyman. She was "turned off" for the execution.
March. In other places, 28 persons were sentenced to death, for murder, highway robbery, stealing cloth on the racks, horse stealing (stated), robbing stage passengers, burglary, house-breaking, breaking goal, shoplifting, rape, pocket picking, murdering bastard child, Forgery & perjury. More than half were reprieved, that is, ordered to be transported. Horse stealing was a very common crime.
April 7. 7 sentenced to death at Old Bailey for various robberies. 3 were burnt in the hand & 30 cast for transportation.
25 4 Executed at Tyburn
May 12. At Old Bailey, 3 sentenced to death for highway robbery, 18 cast for transportation, 1 burnt in the hand, one to stand in pillory
28. 2 executed at Tyburn — taken in a cart.
June 30. 2 sentenced to death at old Bailey, for robbery & theft, 3 were burnt in the hand, 27 to be transported, 3 to be whipt, & 25 acquitted.
July 12. 83 sentenced to death in other places, for highway robbery, felony, robbing a coach, forgery, horse stealing, theft, street robbery, setting house on fire, house breaking. most were to be transported.
Aug. 2 One executed at Chelmsford. He walked up the ladder, adjusted the rope to his neck, and turned himself off the ladder. He seems to have walked to the gallows.
Aug. 15 sentenced to death in various places — for horse stealing, felony, burglary, stealing silver plate, stealing money.
Sept 15. Ten sentenced to death at old Bailey, for robbery, murder, rape, stealing money, horse stealing. 48 cast for transportation, 40 acquitted.
Oct 6. 8 executed at Tyburn; 4 to be transported who had been sentenced to death. Those executed were convicted of murder, street-robbery, horse stealing, field robbery rape.
12. 8 sentenced to death at old Bailey, for robbery & stealing 72 were burnt in the hand, & 20 cast for transportation.
November. Not in.
December 8. 14 sentenced to death at Old Bailey, for highway robbery, house breaking & stealing, robbery, murder, counterfeiting coin, 35 cast for transportation, 5 to be whipped.
Dec. 19. 13 executed at Tyburn viz. 11 of last sessions, & 2 of Oct. Sessions 2 carried to Tyburn in a sledge & 11 in 4 carts. The 2 put in a cart at the gallows.
See p. 196.

198 Prairies in Illinois
m. 2 1964.

Here in Illinois the pioneer finds meadows ready for the scythe, fallows prepared for the plough, endless pastures for cattle, & the soil is of prodigal richness. But here the great law of compensation holds. For every favor in one particular, there is deprivation of another. The scarcity of wood & water cramps human progress. Civilization, like the growth of timber, is confined to the neighborhood of streams. There are stretches of prairie that will long remain as deserts. It will require toil & patience to plant trees on these natural clearings. The rich soil is not reliable for certain grains. Winter wheat is killed, or if not killed, is destroyed by rust. Fruits are not more fortunate. Frosts or mice or rabbits or insects destroy the trees; or if they survive, they rarely bear fruit.

It is a great grazing country, & the prairie grass grows finer and sweeter. Great flocks of sheep are kept under shepherds, several miles limiting. They are kept in pens at night, to secure them from wolves. Wolves are often seen. Now [July 2.] is shearing time, and sheep bells tinkle around. — The season has been cold & dry, & last winter was excessively severe. Grain & grass were winter killed, & many cattle starved.

Letter from Naperville, July 2. 1857. in N.Y. Tribune

French Dinner.

The following French dinner at the house of a count is described in the N.Y. Tribune as an economical dinner, without much display or waste, compared with dinners in the United States. Ten were at table Feb. 1857.

There was a pyramid of flowers in the centre of the oval table, & the hostess sat at the middle of one side. Only 2 waiters. Only China plates were on the table — no dishes at first but 4 glasses to each person.

1st came Soup with rice in it & flavored with tomato.
2d a splendid Turbot, entire, with delicious sauce.
3d pungent Radishes, which are a French appetizer — and cold Spiced Sausages, cut in slices.
4th Good Red wine.
5th Small rich oyster pates (pies)
6th a fillet of Beef, with mushroom sauce, & potatoes
7th Lamb chops, dressed with bread crumbs; & boiled green peas.
8th Roast Turkey with delicate sauce, and a
9th dish of Sweetbread of Veal, finely cooked
10th Lettuce dressed with oil & vinegar, & a little parsley.

[The numbering is mine. There were not so many courses]

After each course, wine was served up, several kinds. The only desert was delicate Ice cream, with champagne wine. Then came fruits, fresh & candied and great sugared Chestnuts, which are a favorite French bon bon.

Finally black Coffee, served in cups & saucers each different in style & pattern. Some liqueurs and sweet cordials. They then left the table & went to the drawing room.

This American writer (letter from Paris June 24. 1857.) calls this a complete dinner, with nothing very expensive, nothing showy or elaborate, yet all finished & perfect.

He says 10 such dinners would not cost as much as one of the large evening parties or balls in the U. States when nobody is pleased or benefitted.

200
M.2.296.c. Rich & poor in Churches

The Catholic church brings together the rich and poor in churches, and to some extent the English church does the same; but this advantage is gained at the expense of compulsory conformity of creed, and utter extinction of religious liberty in established churches.

"The circumstances, too, which bring the rich & poor together in church, keep them permanently apart every where else. Feudal lords & their retainers, landlords and tenants, masters & slaves, rich people and poor people can worship together in perfect equality, because their community in worship does not hint at nor lead to any fellowship elsewhere. The moment the tenant wishes to be a landlord, the slave a master, the hind a gentleman no church is big enough to hold them both."

"The attempt to realize practically the equality which a united worship symbolizes, and for which alone it is greatly valuable, splits the Roman church into Catholic & Protestant, the Protestant into Established and Dissenting; the Dissenting into a thousand fragments."

"In the most equal, educated, independent sections of the freest country in the world — in the best part of New England, the best part of America, you find the greatest multiplication of sects, and the widest separation between rich & poor in their places of worship."

The spirit of independence leads people of moderate consideration to cluster together; the respectable poor to keep by themselves, the rich to associate in their own places of worship. The poor are too independent, proud & democratic, to unite in worship with those whom they cannot equal in external respects. Therefore the separate classes in this country gravitate into separate sects, accommodated to their state, or else into churches of different grades in the same sect, in which they find the level of their education, mode of life and social position.

In New England, when the town was a parish, the salary a town tax, the minister a town officer and church & state even thus united, rich & poor worshipped together. There was only one church in a town, and every body who went any where went to it. The system had its advantages but the common school system spoiled it. It was incompatible with a thinking, reading, disputatious & enterprising community. It answered while the people were felling forests and establishing civilization, but fell to pieces when they had time for refinement.

Editor of N.Y. Christian Inquirer. Aug. 29. 1857.

[The editor, a Unitarian, admits that there are but few poor people in Unitarian churches; and attributes this to the intellectual & critical origin of the Unitarian body. The Unitarian reformation was not demanded by the people at large; "the protesting sects are never the permanent resorts of the great body of Christian people." They prepare the results, which are finally accepted by others.

Litigation. [Cont. from M. 14, 329.
or Lawsuits & Lawyers.

Son Chauncey Parkman, Sept. 1857. gives three causes for the litigation which has been so common in New England and other States.

1st. In England, and perhaps in some States, a man who commences a suit must give bonds to pay the costs, or he cannot sue. This is not necessary in New England, since the revolution. Parkman thinks that in former days, something equivalent to the English practice was used in Massachusetts; the writ had to be indorsed. [This subject requires further investigation.]

2d. In Massachusetts, the one who sues can attach property on the writ, & thus secure his debt before he recovers judgment. In England and some of the States, property can be attached only on execution, after recovery of judgment. This prevents some suing, as property is often put out of the way between suing & judgment.

3d. The property & independency of New England farmers & mechanics, of course leads to many lawsuits, which could not take place among the poor peasantry of Europe, or England. People who have no property & small wages, cannot pay lawyers, & have not debts to contend about. Litigation must be more common where the cultivators are owners of the soil, or are not mere laborers.

Judge Dewey mentioned to me one cause of litigation not noticed by Parkman: he says in some places, much litigation is promoted by lawyers. He did not apply this to the profession generally, but only to some of them.

Son J. H. Williams thinks "endorsing the writ" was necessary when he studied law.

Litigation 1760, &c.

p. 67. John Adams tells how sheriffs & deputy sheriffs filled writs, and served them, which increased suits at law. Braintree was notorious for litigation, and for pettifoggers.

1762 Aug. 17. Diary of Rev. Mr Ballantine of Westfield says — "Melancholy lawsuits, the consequences of extravagance, imprudence, idleness, fraud and covetousness."

M. 2. 292c

Learned Men

(Cont. from Con. p. 382

Montreal Scientific Convention, August. 1857.
Composed of men from U States, British Colonies, &c.

One who was present at the convention, says these wise men in convention, do not awe one by majestic forms, sparkling eyes, expressive faces, ponderous brows, most of them look like ordinary men, & many of them are so. The deserve credit for their diligence, accuracy and perseverance; these qualities make common men distinguished — Their speculations are not all useful & practical. One of them declared that Geology was more injured by theorists than by all its enemies. Another affirmed that archeologists were apt to jump at general conclusions from very small data.

"It is a remarkable fact, that nearly all that has been done for the improvement of the steam engine, has been accomplished, not by philosophers, nor scientific men, but by laborers, mechanics and engine men. The names of Watt, Hargreaves, Arkwright Crompton, Stephenson, Fulton, Whitney, & other mechanics are better known to the reading public than those of more ambitious philosophers. Over against these we may set the names of secluded philosophers, who have greatly advanced human civilization, as Copernicus, Kepler, Newton, Davy, Dalton, Faraday, &c

Apart from the theories broached, much valuable information was communicated & true science promoted.

N.Y. Independent. Aug 27. 1857

The Boston Transcript says Boston imports more fruits and other articles from the Levant & Mediterranean than any other American city. Boston has imported from Sept 1. 1856. to ..... 1857 (about a year I believe, but I am not certain.)

61.723 boxes Lemons — 119.812 boxes Oranges
400.000 packages Figs — 96.000 packages Raisins.
besides large quantities of Grapes, Currants, Walnuts, Filberts, Almonds, peanuts, pecans, pine-apples, cocoa-nuts, Cranberries, &c.

"Probably, says the Transcript, in no part of the world of equal population, is there such a general consumption of green & dried fruits as in the New England States. The eastern people have a 'sweet tooth', and the pecuniary means for gratifying their taste; and New England is truly the land of cakes and pies, nuts & raisins

Succotash. (See M. 2. 208c.

Some persons think there was not much succotash 60 or 65 years ago; that corn was boiled, but generally eaten from the ear and the beans by themselves. Undoubtedly in many families usually had corn + beans, not together but separately. But some, I think, mixed them 60 or 70 years ago. The real succotash is not however very old; may not go back to the revolution — I cannot tell. After some had succotash, they sometimes served up corn + beans separately.

Sweet corn, all say, is a late affair. Some persons only 40 or 50 years old, say their roast ears were of yellow corn when children; they knew no other. — I find that all roasted ears of corn when young.

Hadley Sept 26. 1859.

Mrs Newton born 1776, thinks there was some succotash in her younger days; and some served up corn and beans separately. — She thinks sweet corn has not been about Hadley 50 years. — Children had roast ears when she was young — of the old sort of corn.

208 Old Barns [Cont. from Misc. 12. 168

m. 2. 294c

And the old swallow-haunted barns—
Brown-gabled, long, and full of seams
Through which the noted sunlight streams,

And winds blow freshly in to shake
The red plumes of the roosted cocks,
And the loose hay-mows scented locks—

Are filled with summer's ripened stores,
Its odorous grass and grained sheaves
From their low scaffolds to their eaves.

From Whittier's "Witch's Daughter" in Nat. Era. 1857.

Whittier makes "the oaken floor" of the barn,
"With many an autumn threshing worn,
Lay the heaped ears of unhusked corn."

m. 16 p. 272 The husking party of young men & maids met in the barn "swinging lanterns overhead" and the rising moon shone through the boughs of the elm, between the shadows of the mows upon them. The "boyhood" was sun-embrowned & sturdy; and "girlhood had" solid curves, of healthful strength & painless nerves."

And there were jests & laughter; & the house dog howled and the barn-yard fowl kept astir. Quaint old songs were sung, and tales were told. The witch's daughter was there. It was about 1693. Her mother had been executed.

m. 11. 317 "And still o'er many a neighboring door,
She saw the horseshoe's curved charm,
To guard against her mother's harm—"

m. 19. 232 Barns in England.

There are no large barns for hay & grain in the south of England, ~~but instead of them~~, but instead of barns

m. 2. 208 are huge stacks of wheat, barley and hay, & straw, very large, and neatly thatched and trimmed. The English farmers say they cannot afford the expense of barns, & the hay does not keep so well as in stacks, they say. H. F. French, Letter from England. N.E.F. Oct. 1857

210. Malt and Beer & Ale.

Cont. from M. 16. 21

M. 2 294b. Malt
M. 2. 234. Beer.

Mass. Rec. I. 126. 1634. Ordinaries not to sell beer above 1 penny a quart.
" " I. 214. 1637. Price still 1d quart. Brewers not to sell at more than 8/ barrel to an ordinary keeper. (about 3d a gallon)
" " I. 258. 1639. Above orders repealed. Ordinaries may sell beer at twopence a quart.
" " II. 286. 1649. Victuallers & Ordinary Taverners to be supplied with beer.
" " III. 242. 1651. Beer sold at 3d per quart shall have 6 bushels Barly malt in every Hhd of beer.
Beer sold at 2 pence per quart, shall have 4 bushels Malt to the
Beer sold at 1 penny per quart shall have 2 " " Hhd
[Hhd was two barrels I suppose; Barley on taxes was 5/. per bushel. 6 bushels of barley malt at this rate would cost 30/, and require 30 gallons of beer at 1/. to pay for the malt.

Had. I. 272 Malt in Hadley (2 Barnards & 4 Warners were Maltsters.
Had I. 79 Andrew Warner was a Maltster, after John Barnard
I. 79 Jacob Warner, his son, also.
I. 80 Jacob Warner, son of first Jacob.
I. 80. Orange Warner son of 2d Jacob. Hadley 3. 51.
seems to have been the only one for a long time & the last.
He had a Malt house in 1771. mass. 5d 294, & down middle
—perhaps, to 1800. Wholesale.
I. 54 Francis Barnard was also a maltster after John B.
Had 3. 51. Most people raised a patch of barley for malt beer.
* in the younger days of Col. Moses Pitts. This beer was carried into the meadow.

Hadley 2. 118 P. Malt was constantly ground at the mill in 17th century. also in 18th.
Had 3. 143. J. Pierce had Malt of Aaron Cook at 3/ bushel in 1766. Was Cook a maltster?
He gave for barley for seed 3/. 1766.
Had 3. 133. Mr Pierce sent 3 bushels barley to S. Hadley ap. 1770 — to be malted, apparently. and he carried two bushels to W. or N. (perhaps to Northampton to be malted.
Was there no malt business going on in Hadley in 1770?

Prices 306. Francis Barnard at his death 1698, left a malt house and ground it stands £6. Had hair cloth 15/.
" 306. Thos. Crafts 1714. 7 bushels barley malt at 3/ 21/.
" 307 Peter Tilton, 6 bushels malt at 3/ 1696.
" 245. Joseph Hawley N.H. bought malt 1719 to 1722 at 3/6. 3/8 & 4/. bushel. In 1731, he gave Jona Hunt 6/. (about 3/ a peck)
" 260. Moses Gaunt 3/6 & 3/9, 1719 to 1722. 6/. in 1732 & 1734.
" 87. Father Kennedy did malting business at Hatfield 1775-6
" " Josiah Parsons died do do in N.H. 1784
Con. 4. 52. H. Wolcott sold malt made of Ind. Corn 2/9. about 1648.
* Alex. Sylvester Smith says the patch of barley came down to his younger days; and they generally sowed turnips after the barley was harvested the soil being made good for the barley & turnips — two crops in a year. Some sold barley.

Family Beer & yeast.

This had in it malt hops — dried pumpkins & apple pearings, and at times various other things.

Mrs Allen Clark, born 1793 in Hadley says the family beer had in it hops, malt when they could get it but not always, ~~sometimes~~ bran, dried pumpkins & apple parings, other things as birch &c. at times — It was bran'd. The very bottom was taken for yeast, after all the beer was taken off. Mrs Smith says the barrel was tipped & the emptyings taken out. It did well at times. Some was put in the barrel at every brewing.

[see next page

M. 2. 2. 4. 6. Widows.

Frothingham's p. 265 } In 1753 there were 131 widows in Charlestown, or within the Neck. Many were widows of seafaring men, who perished at sea. 1759 They had widows of men who perished in the war.

Ibid. 263. Robert Temple, Esq. 1755 gave 20£ L. M. to 10 of the poorest widows in Charlestown — 40/ to each

Con 7. 115. Malt was made of Chess. 1699 — Chess Malt 1702 & 2/. bushel 6 7. 141.
7. 115. Barley Malt 4/. 1699 Con 7. 66. 60 bushels barley malt & 4/. P. Wilson
7. 102 20 bushels do. do. 4/. and Barley at 4/. 1702.

Malt.

1859 Mrs. S. Smith, says Orange Warners Malt house was standing but not used some years before 1800. People sent Barley to Wilkie in Hatfield, & to a malt house in N. H. near Lakes on plain on Hadley meadow hills

Beer & yeast

Page 279 & this — account of beer & yeast at many fathers.

Mrs Allen Clark — says a jug full of yeast was brought yearly from Warehouse Point, by some who went down to visit relatives, in her younger days (50 years ago or more, I suppose.

Brewing in Hadley was generally once a week; in hot weather sometimes twice; beer was carried into the meadow. It was brewed in a great brass kettle, and strained into a large tub — the sieve was on a little ladder laid across the tub. — Mrs Clark thinks some families used more beer than cider when she was young; & perhaps many did. Beer was used for flips.

Mrs Clark says some carried barley out of town to be malted in her younger days — after Orange Warner had ceased to make malt.

Mrs Newton, 1859, says they brewed once a week in Hadley — not always Saturday. Patent hops, malt if they could get it, rye & bran, unpeeled pumpkins, apple parings, — bottom used for yeast.

Mrs. Smith says beer was brewed once a week, and twice in summer. Beer was used till temperance reformation & later — wanted it for flips: He used much for his men in field after Temp. Ref.

1859 Mrs Newton, Mrs S. Smith & others, think distillery yeast has been sold at houses in Hadley, near 20 years (I am not certain perhaps began about 1840) — Hornbeck, after sometimes, sent to a distillery in Granby.

 Horses. [Cont. from M. 14. pages 318. 319. 320. 321

English Horses.

H. F. French, attended a cattle show at Ipswich England, July 1857. N. E. Farmer, Sept. 1857.

Cart Horses were a conspicuous feature of the Exhibition. The Suffolk cart horse is a long, heavy, thick set horse, of great size, weighing from 1500 to 2000 lbs. almost all of a light chestnut, as it is called in E, or nearly as light as what we call sorrel color, with light colored mane & tail. They work 7 hours a day at the plough and plow only one acre. Are good for nothing but draft.

Riding Horses were numerous — crossed more or less with the race horse. A few of them were hunters, and readily leaped a hurdle or fence 4 feet high.

Ponies were exhibited — are much used by the children of the nobility for riding; & by their ladies for driving in carriages. Seem to be a cross between ponies and horses.

[Nowy the horses would be so good for us as our Morgan horses, Mr. French thinks.

Cattle Show at Salisbury, England. July 23.

Exhibited, Suffolk Cart Horse or Punch; —

Thorough bred horses or racers — would be of no value to us.

Hunters are riding horses of gentlemen, a cross of the race horse with other breeds.

Vermont Morgans are better for driving in single carriage, than any breed in England. They hardly know what a good driving horse is, in England.

Shipping Horses at Charlestown Mass. —

1664 Nov 14. Shipped for account of Mr Francis Willoughby upon the ship Consent, Richard Sprague, mast. for Steves and Christophers. 1 light-gray gelding, age 7 years; 1 light chestnut 1 black bay mare; 1 dapple gray gelding; 1 light sorrel gelding 1 black gelding; 1 light bay gelding; 1 black mare 1 brown black gelding; 1 dark chestnut, 1 black gelding; 1 white gray gelding; brown black gelding; mouse gray mare. Brown bay mare; dark roan mare; bright bay mare, about 30 were sent in 1664 — some spots on them &c — diff. great to be read. From R. Frothingham Jr. Dec 7. 1857.

Later Shipments at Charlestown, June 13. 1725

by Thos. James & Co. aboard sloop Salisbury, Thos. Mousal, master bought of John Richardson, for Surrinam

1 black mare with white nose; 2 dark bay mare, star in forehead 3 Bay mare, white mane & star in f. 4 Bay horse, star in forhead 5 Black mare. 6 Black mare. 7 sorrel mare with white face 8 dark bay horse; 9. dark bay mare: 10 grey stone horse 11 lion gray mare: 12 Grey mare: 13 dark bay horse 14 lion gray horse: 15 dark bay mare with star in forehead 16 Jayne? gray stone horse; 17 black mare with white face 18 gray horse; 19 black stone horse, with star in forehead 20 black stone horse; 21 black stone horse. 22 black horse with star

R. Frothingham Jr. Dec 7. 1857

More Sept 1 25. for Surinam 50 horses — dark roan, brown, ash colored, red roan white, bay &c

R. F. Jr.

New York Nov 4. Horses for sale all over the city and no buyers. Hard times. A man bought a pair of carriage horses last spring at 600 dollars, which he now offers at 300 dollars — entirely sound, 15½ hands high, bright bay. No demand for Southern market.

Canadian Horse (Tribune of N.Y. Nov. 1857

This was originally the French Norman horse. The prevailing color is black, & the second rich, dark, brown, often dappled with bright brown on the shoulders and quarters. After these colors, come chestnuts of different shades, generally running to sorrels & duns, with lighter manes, tails & legs; & lastly iron-greys, the most common in Normandy, the least common in Canada and U.S. The Canadian horses have a great volume of mane & tail. They rarely exceed 15 hands high, & seldom attain that height; the usual size is from 14 to 14½ hands. They are not speedy — about 6 or 7 miles an hour. Will draw a heavy load, a long distance. Many will do 50 miles a day for successive days. Some will accomplish 60, 70, 80 & even 90 miles for one day.

Horses in N.Y. Nov. 16. 1857. [Tribune.

They are kept at the rate of 65 cents a day, and no buyers. A pair of work horses cost 200$ last spring and are offered for 56$ — Horses have been sold at auction at 29$, 20$, 56$, 16$, 30$, 9$, 51$, 25$, 19½$, $2½, horse & buggy 26$. Some had done hard work — stage horses, &c. Size 14½ hands, 15, 15, 16, 15, 14, 14 hands. Color, black, sorrel, dark roan, grey, dapple gray, bay, light bay.

Another lot sold at auction — called clam-peddlers, rag-pickers, fish dealers, & the lower grade of cart horses, sold at from 75 cents to $10 each.

Horses in N.Y. Nov. 23. 1857. [Tribune

Some gentlemen's horses sold at 225$ each. 300 offered for some. Auction sales of horses much used — $42, 56, 37½, 29, 22, 25, $32, 54. Height, hands 14½, 15, 15, 16, 15½, pony 13. Colors, chest, bay, sorrel, black. About half were bay. Single Harness not half worn sold at 3½ & 5½$.

Taking up Horses in Connecticut

At Waterbury in 1694, horses without owners, running wild, were taken up and sold — 1/4 the proceeds went to the town, and half to those who brought them in. Hist. of Waterbury 209p. In building a second M. house 1727, they again used the details of sales of wild horses.

Horses in Hampshire

Rec's 302. Rev. Chester Williams, Hadley, horse 20$ (66⅔$) highest priced horse in the county that is recorded.
" 302 Rev. John Williams 1729 best horse 16£ (about 80 or 90£ l.m.) one 18£
" 302 Henry Dwight 1732 horse & furniture £24. (about 120£ l.m.) one 28.
" 302 Capt Moses Porter 1756. 4 horses & manes 3 at 6.13.4. and one 9.6.8
" 302 N. Dwight best horse £10.10.1712; mare & colt 6£. mare & colt 5£ 6£ (one mare £19.10.0
" 302 Rev B. Ruggles Sufield, horse & furniture 6.16.0
" 302 Rev Jonath. Edwards horse only 66/8. 1758.
" 303. Col Wm Pynchon, sorrel horse £36. 1741 (about 100 or 120£ l.m.
" 303 Lt Nehemiah Dickinson 1723. 5 horses from £6. to 40/ (say 4£ to 27£ l.m.)
" 303 Son Neh. D. 1729. horses £6.10 to 40/.
" 310. Jos. Kellogg 1708, 3 horses £7.10 to 60/ — W. Rockwell 1705. 5 horses & m. 30/ to 40/
" 311 John Taylor 1713, mare £5.10. horse 30/ — P. Pitton 1696. 1 horse 60/.
" 311 James Goodman, mare & colt 46£ 1746. (say 1/4 as much l.m.

[Cont. on page 215.

M. 2. 294c.
2. 296.c

Old and Young — or changes from youth to age

a or Radicalism changes to Conservatism.

"It is an old complaint, that time changes the color of ideas, with that of the locks, and weakens the principles along with the muscles of youth. Every where we see the Jacobin of 50 years ago toned down into the Hunker of to-day, the liberal lapsing into the conservative, the fires of youthful enthusiasm for liberty smouldering under the ashes careful years have sprinkled upon them. Wilkes turned courtier protests that he was never a Wilkite at heart; Sir Francis Burdett, youth of fierce radicalism subsides into a gentle toryish old age. Times change and we change with them. Lord Brougham, the old tribune of the people stern maintainer of their rights, the leader of reform 25 years ago, has changed, and is now giving cautions against democratic changes, and is afraid of the influence of the middle or lower classes; is decided against the ballot; he uses such logic as he once cut up by the roots!"

N.Y. Tribune Sept. 10. 1857

[Many others might be named, who have gone from radicalism to conservatism. Southey is a notable instance. The U.States can furnish abundance of examples. — In many cases it is not the effect of age, but of temptations and allurements, & the increase of riches & power.

Horses - (Cont. from page 213.

Con. 7. 73. Stephen Hosmer had 18 horses; 1693. valued at 42£
Average value 46s. 8d — most were from 40/ to 80/
Con. 7. 149. Dan'l Pratt. 1704. Horses valued from 40/. to £7. 16 each
7. 81. 1695. 8 horses from 40/ to 170/.
7. 82. 1695. "Horses in the woods and at home."
7. 126. 1700. Horses at Wongon and "in the woods."
7. 90. 1697. Horses at Windsor one man from 30/. to 140/.
7. 88. 1696. Col. Allyn. 9 horses 33£ (average 73/4

H. F. French attended a Cattle Show at Ipswich England, July, 1857. They had two varieties of Suffolk Swine — the Black & the White. Many Suffolk
m. 129 p. 354 pigs have been exported to the US States, & are in demand in New England. Only the whites have been sent to the US. though the blacks are preferred at home.

The mode of using swine's flesh in England is different from that in United States. "Bacon, so called, is found on almost every table at breakfast in England, and is the meat of small hogs, less than a year old. cut through & through, & called dry. I have not yet met with any thing like our Salt Pork, in England."

Hog Yokes (see next page

m. 2. 281. Charlestown yokes in early days were to be two feet long, and to have "a pick upward of 6 inches high". Same at large were to be "yoakt and runge".

m. 9. 356. The hog yokes in Rowley & Bradford were to be 2 feet long, and 20 inches the other way; and hogs to be ringed also

M 2. 281. Swine-keepers or Swine herds.

M 9. 356. Salem in 1640, had swine keepers to go out with the herd of swine from April 6. to Nov. 15. But in general, swine seem not to have been under keepers.

Hogs in New York Dec. 2. 1857. 11312 in number They sold from 5 3/8 to 5 3/4 cents per lb. live weight, corn fed, Stall fed not quite so much. Most were corn fed. Their live weight, averaging 100 to 300 in a parcel, was 170 pounds 178 lbs, 190, 180, 183, 194, 213, 212, 247, 219, 240, 244, 210, 225, 160, 140, 214, 177, 195, 201, 205, 211, 159, 198. Most came from Ohio; some from Indiana, Illinois, &c. 502 hogs from Logan Co. Illinois, weighed 270 lbs each at home & cost 3 1/2 cents per lb. 8 died on the trip. Freight was for all 1919 $. about $3. 82c each. Other expenses on all $95.60 Weight in New York 249 lbs each — brought about 5 3/4 cents live weight. Advance on cost on all.

Hogs kept on acorns.

N. Haven Records, p 490 } Oct 8. 1644. Swine may go abroad 6 weeks from this time, while acorns last being well
m. 2. 230 ringed with one ring in the middle of the nose.

m 2. 276 Live pigs (m. 9. 226.

Prices 288. 1761. May. Hawley 2 lb. — Pr. 284. 1747. pigs 2/ lb. O.T. (not live pigs.
286. 1745. Pig. 28 lbs 8 (about 2 lawful). 287 Pr. 1751. pigs 1/2. O.T. (almost 2
289 } 1754 lean pigs 1/ pull. Old lean or 1 3/5 d lawful — 1 pig 1 13/16 d pull, many were sold at 1/ O.T — 1753. 3 pigs 94. 80. 85 lbs, at 1/2. O.T. C 1 13/16
1754 pigs at 1/ O.T. 1763. 100 weight. Sow & pig 3. Young, 3 3/4 — 1761 — 1770 J.H. shoat 13/. S. 1
203 Pork.

Price 287 & after } 1752. Hawley. 250 lbs pork at 2 2/3 d. ; 212 lbs at 2 1/3 d. Pr. 289. Perhaps another 250 lbs
1751 to 1760 Hawl. sold Salt pork 10 1/4 lbs @ 4 4/5 d (13/. O.T.) 41 lbs @ 4 4/5 d at
Same 1760. Some Salt pork 6d lb. some 5d.

m. 9. 226. Salt Pork in Hadley.

Hams in Hadley

1859. S. H. 2. May. S. Smith says Bacon legs [illegible] were smoked in chimneys where he was young. They hung in his [illegible] chimney as well as to [illegible] Besides pork were smoked. all smoked [illegible] kitchen chimney — They began to build smoke houses, when he was a [illegible] Mrs Allen Clark tells the same. Bolsey the hams were hung to the transom stick, of Sunderland

Pork. Hogs. Bacon, &c

Pork in hogs, bought by Timo. Dwight

Prices 210. Winter of 1766-7 to April. Hogs weighed 160 lbs. 188 lbs ½ of 210 lbs. 191. 175. 186. 118. 150. 179. 221. 206. 10½ hogs 1870 pounds, averaging 179 pounds each. all at 2⅖d or 1/6 old tenor — add hogs 141 lbs 167. 168. 224. 150. not in 10½.
" 203. of Josiah Clark Jr. Dec. 2. 1766. 1 hog 282 lbs at 2⅖d 5£ 14s
This was the heaviest hog he bought, except one

Page 210 } Winter of 1767-8. he bought pork to April 1768. 214 lbs & 164 lbs
" 215 } 209 & 195 at 1/4 O.T. 225 lbs @ 2⅖d. 244 & 177 at 2⅖d
217 lbs. 3 hogs 420 at 1/4 O.T. 206 lbs and 236 lbs at 2⅖d
140 lbs @ 1/4 O.T. 212 lbs at 1/5 O.T. & 212 more at 1/5. 242 lbs
164 lbs @ 1/5 O.T. 187 lbs at 1/4 O.T. 229 & 217 lbs at 1/5.
Stephen Wright 266 & 288 lbs at 2⅖d. 285 lbs 2⅓: 204 lbs 1/5
218 lbs @ 1/5 or 2 4/15 d. 193 lbs at 1/4. 3 hogs Aaron Clap 853 lbs at
2⅖d April 1768. — also 103. 221. 180. 164. 190. 150.
of Rev. Thos. Strong. 2 hogs 466 lbs @ 2⅖ in 1767.
All of these in winter of 1767-8, were 38 in number, and weighed 7821 pounds, averaging 206 pounds.
He first was Stephen Wright, 288 pounds. They cost 1/6, 1/5 & 1/4 old tenor, or 2⅖d. 2 4/15 d and 2 1/15 d per lb.

P. 210. 4 legs were sold to Mr Hooker for bacon or ham at same price or near it. 2⅔ pence, 44½ pounds. Hogs fat sold to Mr Hat 6d

Large Hogs

P. 83. Dec. E. Hunt, Dec 20 1768, killed 3 hogs, 238. 230. 226 lbs
" " Nov 1774 " 3 do. 294. 335. 293 "
" " Jan. 1777 his largest hog 383 lbs. Dec 1777 largest 343 "
" " 1780. largest 336 pounds

P. 155 Dark E. Hunt 1798 Dec. killed 3 hogs 375. 350. 386.
" " " 1800 Dec " 4 do. 344. 360. 340. 294

Swine in Hadley.

1859 Sept 2. Maj. Sylvester Smith says born 1789. says hogs did not run in the streets when he was young & he never saw a yoked hog in Hadley except in the outer parts. most then had a hog pasture on the homelot — hogs in the pasture were ringed to keep them from rooting.
p. 216. Yokes formerly piece of two forks, crotched, & made with four pieces.

Prices 149. Hog-rings were made by the blacksmith formerly — In 1722, Jos. Hawley had rings worth 5d of a blacksmith.
M. 17. 23. Pynchon gave for some hog rings, 3d for each hog. and for hog yokes 4d each.

M. 2. 231. — Bacon. Pynchons bought some, sold more
M. 17. 244. W. Pynchon bought in 1648 a flitch of bacon 60 lbs @ 6.
" " J. Pynchon 1670. 2 lb bacon @ 6d. 1669 a flitch of bacon 25/.
M. 17. 320 Bacon was 6d, 1678; and always 6d. from 1648 to 1680
Bacon 1673 to 1679. 25 lbs, 5 lbs, 7½ lbs = 25 lbs. 48 lbs. 47 lbs. in 1672 (120 lbs)
Hams — Pynchon never alludes to them.
M. 9. 225. Bacon in 17th century, in other accounts is 6 pence & 4 pence
5 flitches 70 lbs; 5 flitches 100. 1706. Wm Partridge & St Terry had bacon.
M. 9. 226. S. Taylor 60 lb bacon 18/ 1709 (about 3½d)
" " H. Wolcott 1648-1653. bacon at 6.
M. 15. 126. Bacon in Middlesex Co. 1658 to 1680 — some at 6.
Con. 4. 61. H. Wolcott sold 1646. 260 lb bacon at 6d. page 57. 24 lbs bacon 6
Hadley. 1859 Mrs Newton say bacon was smoked in the chimney at her father's elsewhere — hams only. page 49. Bacon 6 x full

p. 216 Hams and Gammons.
M. 15. 127. 1719. "Gammons of Bacon" advertised in Boston
" 15. AC. 1728 "Hams smoked beef" adv. in do. 1750 hams & bacon adv.
First hams noticed —

Bacon & Ham are two things in Kitchener's Cook's Oracle 1821
Ham he says is of the bacon kind, but much hardened in the curing. He does not tell how either is cured. Bacon is very salt. Ham is very hard & pretty salt. He has a ragout of eggs & rashers of "bacon or ham". He uses the term "streaked bacon".
Con. on page 221.

Reflection.

Christianity, Religion, Piety. These lead to reflection and make men reflective, considerate. Reflection also promotes piety & civilization. No progress can be made in religion or civilization without reflection. There is hope of those who will take the trouble to reflect. [These and other ideas on the importance of reflection, were put forth by Prof. Vose, of Amherst College in a sermon Sept 13 1857, from Psalm 119. 59. "I thought on my ways" &c.

p. 142. Republicanism & Christianity.

M. 2. 247. Conservative Religion.

Christ's first & last adversaries were those who represented the religion of the times. Under the pretense of sanctity of truth & venerableness of holy things, they refused to let the new growth come on which God appoints to every generation. They were the religious conservatives of that day. Clamorous about the truths of the past, and very ignorant of of the truths of the present they seemed to think all God's teachings to this world were already issued — These men were shocked because
p. 190. M. 2. 243 Christ ate & drank like common men, went among common people, taught them in the vernacular language, sat at meat with them in their houses, declared the Sabbath was not meant to restrict men but to help them; because he let his disciples eat with unwashen hands, preached to the outcast, took the side of publicans & harlots against respectable Pharisees; took the part of religion against religious institutions, took pleasure with religious spirit which is young & vegetating, against religious usages which are always venerable in proportion as they are nothing else. N.Y. Independent. H.W.B. Oct 8. 1857

European Progress.

Rev. Dr. Baird, on his return from Europe, Oct. 1857, said in 23 years, since he first went to Europe, there had been great progress there. Then there were no railroads, except two or three beginning; now Europe is interlaced with them, except Turkey & Greece; steamers were hardly known 23 years ago; now they abound on all rivers & lakes. Telegraphs run in all directions, and the common school system is extended in despotic governments. Political liberty had made marked progress; and evangelical religion has made surprising progress, except perhaps in Spain and Italy. The number of active christians has wonderfully increased. Truth develops itself and thus stirs up error, & there is a strong antagonism.

"The blood of the Martyrs is the seed of the Church" This axiom is false, Dr Baird says. Christ taught an opposite doctrine. In Italy & Spain, persecution had exterminated evangelical christianity — Dr B. says a time of war is unfavorable to the progress of the gospel. Peace favored it, & peace had prevailed almost all the time since 1815. N.Y. Evangelist 1857

Rev. Dr. John Tauler of Strasburg lived in 1340. His Life & 25 sermons have been translated & published, with a preface by Rev. Charles Kingsley. Luther gave him high praise; and so do others, though he lived 200 years before Luther. N.Y. Evangelist Oct. 1857

Christianity.

Mr Seymour of Whately in a sermon on the mission of Christ, Nov 15. 1857, depreciated that the same sorts of men existed now as in the days of Christ — the hypocrites, the priest & levite who give a cold glance and pass by on the other side, the proud Pharisee, those who make long prayers & devour widows houses, those who attend to small matters & neglect the weighter matters of the law, &c.

He said that nothing but the life & teachings of Christ in the hearts of men could reform men and and make them good men and brothers.

The Church in the Heart.

M. 2. 279. Knox says "the Church of Christ is in the hearts of good men".

Liberality.

1760. F. 10. Rev McBallantine of Westfield says in his diary, after the union of Baptists & Congregationalists at Agawam: — "It is arrogance in any man to set himself up as a standard, and condemn & approve others according as they appear when measured by this stand and. I disclaim infallibility in myself & will not allow it to others. Be not called masters & call no man master. Allow to others the right of private judgment."

See Westfield Journal. March 11. 1834

M. 2. 298. Saints.

"Why should the evangelist Matthew be degraded by being called Saint Matthew? Such distinctions were unknown to the primitive church — all Christians then were saints. Is not the pure, scriptural Andrew & Thomas much better than the mediaeval, Saint Andrew and Saint Thomas."

N.Y. Chr. Inquirer Nov. 27. 1858

Charity.

"The charity that thinketh no evil, when no evil is, is a good and holy thing; but the charity that blinketh evil, where it exists, is no better than any other kind of delusion & blindness."

Rev H. Bellows. Aug. 1857.

Pork, Hogs. Bacon. &c (Cont from p. 217)

Con 7. 81. "Swine at home & in the woods" 30£ Hartford 1695.
7. 88. 1696. Col. John Allyn 10 swine £15.
7. 61. 1691. John Hunt, "Swine in the woods 25£"
7. 75. 1694 & Hartford. 9 fat hogs at 30/. & 10 store hogs 8/.
7. 75. 1694 Hartford 11 swine 7£. (12/9. a
7. 41. 1687. do — Swine in the woods

Birds, their utility, &c. [Cont. from M. 16. 143, & 155.

Page 137. Services rendered by birds.
" 138 Shooting small birds, detestable.
M. 18. 155. Robins & other birds do much good.

Poultry also destroy an immense number of Insects. I see them daily in pursuit of grasshoppers, millers, worms, &c. Sept. 1857.

The air must be full of insects on which the swallows feed, & they catch them by millions. I have noticed them when feeding their young, that they are constantly returning to the nest with food, and do not alight while absent from it. Their living and that of their young, must be found in the air mostly. They sometimes come down near the surface of water and land, but do not alight.

Bird Music 1858.
"The larks & bobolinks make the meadows jubilant; on the hill, the robins, orioles & thrushes sing endless chorals [the should have included the cat-bird] Towards evening hawks sail high overhead with plaintive cries. The whippoorwill's lonely ~~note~~ sounds from the distant fields; when the moon has risen, owls come from the woods & sit, silent, upon the trees before the door." letter written 1858 July. N.Y. Independent

Money Pressure, or Scarcity of money.
or Hard Times. M. 2. p. 08/c [Cont'd from M. 14.286

The greatest pressure since 1836–37. began in August 1857. The first shock was the failure of the Ohio Life & Trust Company, managed at Cincinnati and New York, whose indebtedness is said to be 6 or 7 millions of dollars — Many suspensions & failures of men in extensive business have since occurred, & several banks have stopped payment, but the failures of individuals, companies and associations are not at all to be compared with those of 1837. Stocks of all kinds have fallen, especially Rail Road Stocks, many of which have no substantial basis, or not a sufficient basis. Extravagant Speculation, and extravagant living have led to the recent & present disasters. Speculators in Sugar & Molasses have a hard time & nobody pities them. Some other speculators are in no better condition. Some kinds of goods have fallen, & some not. The banks contracted their discounts many millions, and for a time there was a general distrust, a panic. A great deal of trickery was resorted to, to increase panic and depreciate values; the object of this, was to make money by purchasing below the value. Men esteemed good and substantial, who have to borrow money of individuals are obliged to pay from 12 to 18 per cent. in N. York, Boston, and other cities. — Rail Road Stocks & some others have been falling for some time, & some kinds of Goods. Sugar is said to have fallen 3 cents per pound and molasses 15 or 20 cents a gallon.

The N.Y. Independent of Sept 10, says the panic has subsided; the excitement was at the highest on Tuesday, Sept. 1. "We never saw faces so long, from mere money pressure. Wall Street was crowded. Distress gettin distress. Fear rubbed itself from irritation & begat more fears. Borrowers were a legion in number. All creditors insisted on an immediate payment of loans they had made; and securities were for sale at an unusual discount. Grasping capitalists took advantage of the pressure & doled out sums at the most usurious rates. One per cent per day did not even satisfy the consciences of some. Every body who had money seemed afraid to use it & hugged or hid it. On the day following Sept. 2. all was changed. A calm succeeded and the pressure abated.!! N.Y. Independent. Sept 10.

Sept 12. Some Stocks are as low as ever, or lower: a few have risen. There is still great stringency among the merchants; & mercantile paper continues to be passed at 15 to 18 per cent for the best, & more.

Stocks are now mostly sold for cash; that is, they are real sales and not stock-jobbing speculations. Good bank stocks are affected by the money pressure; they have fallen a few dollars per cent, but not at all like rail road stocks. in N.Y. and the West. — Some stocks have been falling for some months, & some goods.

Scarcity of Money. 1857.

Sept 16 1857. Baltimore. Good notes are sold at 1½, 2 and 2½ per cent a month, or 18, 24 & 30 per cent per year at those rates. For second class notes nothing is offered.

Chicago. Rates of money 2½ to 3 per cent per month.

St. Louis. Rates of money 2 to 3 per cent per month

Philadelphia. Best Notes pay at rate of 2 to 2½ per ct. per mo.

Boston Best Notes are sold at 12 to 15 per cent. and 18 per cent is not uncommon or 1½ per cent per month. Some good paper has been sold at 2 to 2½ per cent per month.

Newyork. Notes with first class names are sold at 18 to 24 per cent, or 1½ to 2 per cent per month.

New Orleans. money is borrowed 4 & 6 months, at 10 per cent.

Cincinnati. Good paper generally goes from 12 to 18 per cent. Much demand for Eastern Exchange at 2 to 2½ per cent. advance.

Sept 18 1857. In New York, but few money transactions take place short of 18 per cent. Merchants make heavy sacrifices. Banks discount some. Failures take place in various places - some heavy ones, - but they are not yet very common. Some in Boston.

Sept. 22. Stocks continue to fall. The decline for a year past varies from 5 to 86 per cent. Many stocks have fallen from 40 to 60 per cent. Rail Road Stocks more than others.

Within a few months 52 banks have suspended in the United States - 8 of them in Rhode Island, 5 in Maine, none in Massachusetts; 11 in State of New York, 7 in Ohio, & Exchange on England has fallen to 6 to 7½ per cent. Buffalo and some other Western cities have suffered very much. Many laboring people are thrown out of employment in the east and west.

N.14.286 Old Pressures.. 1817. &c.

We seem to be destined to a general financial pressure through the United States about once in 20 years, besides monetary strictures more or less severity at other times.

The Bank of U. States expired in 1811, and a charter was refused. There were then only 89 banks in the Union. By January 1815, the banks had increased to 208, & by January 1820 to 308. The mania for new banks originated in the refusal to recharter the U.S. Bank, in the speculative spirit engendered by the war of 1812, and in the suspension of specie payments in 1814. The 3 banks at New Orleans first suspended Aug 27. 1814. In August Washington was taken, & other places threatened, and there was a run on banks; those of Baltimore suspended in August, those of Philadelphia Aug 30. and those of New York. Sept 1. The banks S. of Connecticut suspended; those north of it did not. The banks of Ohio and Kentucky held out till the latter end of 1814, and that of Nashville till August 1815. The banks found the suspension profitable & the people were satisfied: specie disappeared, and all sorts of small bills were issued by banks, other corporations & individuals. Peace of 1815 did not make a resumption of specie payments: Money was plenty; bank notes sunk to 20, 30, and in some places to 40 per cent below specie. The prices of every species of property were enhanced; people thought they were growing rich; the country was flooded with foreign productions; and in individuals of all occupations embarked in speculations, & the community became plunged in debt. [Cont. on page 238

 Exports from N.E. & U.S. and Imports.

[Cont. from M. 14. 398

Exports from U.S. for the year ending June 30. 1857.

Foreign goods —	Specie —	$12.088.590
do —	Free Goods	4.363.867
do —	Dutiable Goods	10.591.647
		$23.964.079
Domestic Exports	Specie	60.078.352
do —	do Merchandize	278.906.713
Total exports —		$362.949.144

Imports for same year — 1857		
Specie		$12.461.799
Free Goods		54.267.507
Dutiable Goods		294.160.835
Total Imports - - -		$360.890.141

Exports 1856	all kinds —	326.964.908
Imports 1856	all sorts —	314.689.942

Trade & Commerce. [Cont from M14 399.

Theodore Parker says, among us, great estates are got and great families founded by trade. Men rush into trade to make money — trade is the favorite business of America.

228 Women's Hats & Bonnets [Cont from Ill. 16. 337

Mrs. Dawes accounts of Bonnets when they first appeared in Boston — See Misc 16. p. 337 at bottom.

I ascertain from her & Sarah that two ladies who attended Dr. Elliot's church or meeting, had their bonnets & other garments from England. The young ladies received each a bonnet and wore it on the Sabbath much to the sorrow of the Elders who came to converse with the father of the ladies on the subject. They thought such head coverings very improper. The father said he did not interfere with his children's dress; thought his daughters had judgment enough to govern themselves in that respect. — One of these ladies named Ann was born 1740. & married Henry Hill H.C. 1756. They were daughters of Deac. John Barrett of Boston — This alarm on account of the bonnets must have taken place about 1756 — 1760 — some bonnets were advertised in Boston 1760. [m. 16. 419 but they were rare — The ladies were aunts of Mrs. Dawes

Price 83. E. Hunt made beaver hats for women — perhaps not many. Orlando Bridgeman had one for his wife 1770 with silk & silver trimmings, which cost 28/.

Men's Hats [Cont from M 15. 48

Prices 20. Almost all men had castor or beaver hats, as far back as 1736.
In 1752. 7 bushels of good wheat paid for a good beaver hat but not the best.

Prices 20. 27. A bushel of Wheat often went for a felt hat.
" 46. Edwd Coates 1738 paid 6 bushels rye for a castor hat at 7/. 42/
The hat was 42/. Lawful, rye was about 3/. & hat about 18/.
" 41. Hunt made many hats for people who found fur.
" 61 1750 to 1754. made 44 castor hats for Ebenezer Dickinson at 6/8
" " " 28 beaver hats for do at 8/. ea
Jackson paid from his trading shops

Hat Blocks

Prices 24. 42. 44. 46. 69. Hat Blocks were made of Piperidge^r. Piperidge stock 1741 cost 1/6. blocks turned forward were 1/6.
Eleazar Bust made hat blocks 2/6.
do do made 14 hat blocks 2/. 1745. 29 hat blocks 3/. 1747.
John Duren of S.H. made hat blocks at 4/3. 1738.
Silas King made hat blocks 76. 62 &c for E. Hunt

Prices 73. 1760 &c. making hats for others — beaver 8/. Castor 7/4 & 6/8.
Same as above nearly
" 67. E Hunt made hats 1755. 6. 7. 8. to 1760 — beaver at 8/. beaverett 7/4 & 8/. castor 6/8 & 7/.

P. 83. Some beaver Hats were white.
83. In 1780, 81. E Hunt sold some beaver hats at 72/. 78/. & 84/. as silver. So said, but the currency was not 6/ to dollar — perhaps near double that.

Pr. 11 He made many Hats from other fur, & castor hats, as early as 1740 or before, in paper currency — The charge for making beaver 1740 to 1754 seem to be equal to 6/8 to 8/. most did not exceed 6/8. — making castor Hats was nearly the same or from 6/. to 7/4.

Pr 11. 61. 73. He sold several beaver hats in 1748 for 13£ and two for 14£. These were less than 40/. lawful. Some were sold after this at 40/. 42/. 44/. & 46/. — not many so high.

 Dentists & Teeth (Continued from M. 12. 281.

See M. 9. 322; M. 2. 255. 210 c.

A writer in the Medical Journal, 1857, thinks the teeth of the present generation are not very different from those of past generations. The Romans, he says, had false teeth. Martin Luther complained of the tooth ache.

M. 11 p. 355 A German ambassador at the court of Elizabeth in England spoke of the weakness and imperfections of English people's teeth, which he attributed to their eating so much sugar. Shakspeare makes one of his characters suffer from a "raging fang". Roger Williams observed decayed teeth and tooth ache among the Narragansetts. George Washington had a set of artificial teeth that cost 500 dollars. Napoleon always had bad teeth, and was troubled with them at St. Helena. Walter Scott had dental troubles.

[I do not agree with this writer. The hot drinks of tea, coffee, &c. and the sweets consumed since sugar has been somewhat plenty, have undoubtedly added to the aches and decays of the teeth. Most writers have said that Indians had good teeth.

Berries

[Cont from pp. 232 & 233.

1859 Sept. 23.
Miss Betsey Jewett, born 1796, says Strawberries were more plenty when she was young, than now, but never very plenty. They went out to Westhampton to get strawberries there.

Whortleberries grew in various places on the plains, & in old lots, much more than now. Children often went after ~~huckleberries~~ one two or three miles. These huckleberries grew on plains near Dan. Dennison's, near the Dwight farm & elsewhere — often grew in open pine woods on pine plains — at Millstone Mountain, &c. She does not remember any huckleberry parties except children.

Dewberries or running berries were less plenty than now. Red raspberries & black berries were not common, nor thimbleberries — here & there a small spot of them.

Hadley Sept. 26. 1859
Mrs Newton, born 1776. says Huckleberries were plenty in several places in the town — she had not tried the mountain much about Romeo place or Sheep pasture. Children often picked berries. Knew of no parties of older people. The old back street was almost covered with huckleberry bushes; and children often got berries for their meals in the street. She had gone out & got berries before breakfast. Many Crowberries especially below her father's — children played with them, stained clothes and stained one another. Alders were abundant on the back street.

Strawberries were never plenty in Hadley.
Cranberries — some grew in a pasture by Enos Smith and children picked some.
Wintergreen berries were gathered by children not enough to sell.
Raspberry, Thimbleberry, Dewberry, Briarberry — she knew all of these, but if they were plenty, she did not know it.

Hadley Middle Street.
Major Sylv. Smith remembers when this street was full of huckleberry bushes, at least below Russell street, & probably above — It was since 1800 as well as before. But few houses on it, or on lower half. Street was hilly and uneven.
Huckleberries were scattered about on the plains & hills and in swales. As land was cleared & ploughed, the bushes were diminished.
Grapes, large, were formerly plenty on Fort river swamp & some still there. Generally have been stolen — many stolen and then sold.
Garden Strawberries — many in Hadley now as elsewhere. Some had them one long ago — Charles Phelps and Lawyer J. E. Porter named —

Blackberries in Newyork. 1857

It is estimated in N.Y. Tribune, Sept. 18 1857. that Long Island has sent to Newyork this season, 1857. 3,500 bushels of Blackberries; and other places 4500 bushels, making 8000 bushels in all. They were sent chiefly by rail roads. Pickers were generally allowed 6 cents per qt, or such is the estimate, making 15.360 dollars for 8000 bushels or 256-000 quarts. Besides picking, men & horses & waggons were employd to bring them to the rail roads & steamboats; and over 2000 dollars was paid to rail roads and steamboats for freight. Then there were profits of the wholesale dealer, and of the retail dealer, & the consumer had to pay 14. 15. 16 to 18 cents per quart.

Before last year, but comparatively few blackberries were sent to N.York, as they would not bear transportation in baskets and boxes so far, for they became a parcel of pulp & unsalable, being too soft to carry in bulk, and too low priced to be sold in small baskets like strawberries & raspberries. Therefore last year small wooden boxes holding just a quart were made, and these were packed in small crates, which held one or two dozen boxes, and thus they reached the purchasers & consumers in good order. This year they have been sent in the same manner, in boxes holding a quart. One firm in Newyork has paid $7.500 for Blackberries this season. Sept. 16. 1857. blackberries were quoted in price currents at $4 per bushel (or 12½ cents per quart) at wholesale; and 15 to 18 cents at retail.

Whortleberries are quoted at $2 per bushel (6¼ cents qt.) at wholesale and 1/2 cents at retail. (some error, I think.)

[Do they have running berries at Newyork?]

Gooseberries are 19 cents per quart & Currants 6 to 8 cts.

[These quotations of Sept 16 were probably the same weeks before. Editors do not correct as they should.

M.3.91. In Pennsylvania, Mr Kalm says — 1749.

Cranberries were made into tarts & preserves. Some preserved cranberries exported.

3.92 Huckleberries, much used by Indians & whites Kalm says. They were baked in tarts, and in other ways. Many were dried by Indians & Europeans.

Blackberries.

I find rare allusion to these in Kalm, and in other writers 100 years ago. & 150 or 200. P.S. Kalm has them, or his translator has. 3.77. And Joscelyn also, and Brickell.

3.426. Roger Williams mentions Strawberries. Cranberries. Whortleberries, grapes, &c. but no blackberries or brier-berries

3.384. Vandendonck mentions strawberries, gooseberries, currants, blueberries, raspberries, mulberries, grapes, but no blackberries or brier-berries. He has black currants.

6.263. Joscelyn mentions Strawberries, Dewberries, Raspberries, gooseberries & blackberries. Not certain that he means brier-berries. He has also Bilberries black and blue; many dried - (same as whortleberries.) He has currants.

6.266

3.410. "Berries great & few" Morrell. M. 3. 229. Indians put many blackberries into Indian Puddings. Not that Indians sold berries.

Berries

M6. 223. Wood mentions Strawberries, gooseberries, bilberries, Raspberries, Treacleberries, Huttleberries. Some dried in the sun. He does not allude to Blackberries. Treacleberries grow on Solomons Seal. M.6.262.

M6. 165. Heriot in Virginia found Strawberries, Mulberries, Huttleberries — Briarberries not named

6. 137. Smith mentions Strawberries, Mulberries, Raspberry and huttleberries — no others.

14. 138. Brickell's North Carolina has Strawberries, Dewberries, Huckleberries, Raspberries, blackberries, currants.

3. 104 Kalm found in Canada 1749. Strawberries, currants, cranberries, raspberries, blackberries & mossberries — some were preserved in sugar. What were mossberries?

Gaultheria, or Checkerberry or Wintergreen } These are seldom
Mitchella or Partridge berry } if ever noticed by the Old writers.

Church's History p101 } Capt Church in pursuit of the Indians August 1676 found a party ~~on~~ the Old Colony gathering whortleberries in baskets — mostly women on a plain

Medicinal Dr Crouch p42 } Petit Domo sold 6 qts Huckleberries to Dr. Crouch, 1739, and 8 quarts afterwards. Probably selected others, Worthy gathered on Lawrence Plain?

1859 Sept. 5. Mrs. Allen Clark, born in Hadley 1793, says parties of children & others went out to gather berries when she was young — both Dewberries or running berries and Huckleberries. — They gathered running berries on the plain, & Huckleberries on the sides of Mt Holyoke & Mt Warner & elsewhere. Many were got. They were eaten in milk, made into pies, & put into the Indian puddings — Strawberries were scarce in Hadley — Cranberries were brought into Hadley from some towns easterly, and sold at Pence ½ peck. Made into sauce — some to take medicine in. Not many used for tarts.

1859 Sept 8. Mr. Sylvester Smith says Huckleberries (young) were plenty in Hadley woods, & families were supplied by children — It had been the same generations before — In later years, say 20 or 30 years back, berries have been sold by men from Pelham, Shutesbury & Leverett — that is Huckleberries. One man has sold 20 bushels this year in Amherst & Hadley — Dewberries are gathered & sold by children — Berry parties are seldom & small — Not many large blackberries are offered for sale.

1859. Berries in N. Hampton.
Have been plenty — Huckleberries generally at 8c, latter ones at 6c — blue ones that first came 10c. Black ones point Rev. Shutes, & Pelham. Red Raspberries, solid, 10 to 12c Dewberries plenty from this town, at 8c and 7c and 6c. Tall black berry bought from Norwich and sold at 8c quart. No wild strawberries.

S. 232 Indians put Whortleberries in Indian puddings.
M. 6. 266. They dried them & sold them to the English by bushel, who put them in
6. 267 puddings & water gruel, Tong, & put fresh berries in milk mush;
* put them into boiled & baked puddings (fresh & dry)
3. 92 Kalm says the Indians & English dry Huckleberries — Europeans made them tarts, &c

Cont. on page 231

Swedenborg says that every one carries his own life with him into the other world; and that his final state is determined not by the doctrines he had believed, but by the life he had lived; that is, by the state of his heart, or the quality of his ruling affections. The doctrines which a man receives have much to do with the life, yet Swedenborg declares expressly: "that every one, in whatever heresy he may be with respect to his understanding, may be reformed & saved provided he shuns evils as sins". "Heresies themselves do not occasion condemnation, but an evil life".
Corresp. of Chr. Inquirer.

Taylor's "Physical Theory of another Life" by the author of Enthusiasm, Fanaticism, Spiritual Despotism. Republished in New York 1836.

Taylor repudiates the common notion of the rest and tranquility of heaven, & speaks of a state of things there, in which there may be services to perform, enterprises to be undertaken, and a promotion to be aimed at; indeed a similarity of the earthly and the heavenly state. He does not believe in an eternity "of anthems of praise and inert repose", but one of activity. Christian Spectator 1836. p. 656

[Taylor on several points, approximates to the views of Spiritualists, who had not been heard of in 1836. Did they derive ideas from him?

Taylor says "The moral sentiments & feelings cannot be changed by a change in the mode of existence but will be more intense in the future state". Ibid 650.
The Spectator fully approves what Mr Taylor says here; & his remark that the active principles of our nature and our intellectual habits, such as they are now in training, shall hereafter come into actual use
Ibid. 660

236 London.
m.2.292.c.

A writer about 1857, says the population of London at the last census was 2,362,236 persons. Widows 37,080 widowers, 110,076. Births last year 86,833; deaths 56,786. London is a healthy city, for a city. The average deaths in 10 years have been 25 to 1000, or 2½ to 100, or 1 to 40. Deaths between 20 & 40 are half of them of consumption & diseases of respiratory organs, attributed in part to the fine dust, that fills the air & mouth and enters the air passages.

London covers 122 square miles, & contains 327,391 houses. 4000 houses are built yearly. London has 1900 miles of gas pipes, and 360,000 lights! 125,000 vehicles pass through the streets in 12 hours. 3000 enter the city daily from the country. About one person in five who died in 1856 died under a roof provided by law or public charity, or 10,381. How much poverty this indicates! It is estimated that 500 persons are drowned in the Thames every year. A great many die from intemperance. The Mechanics of various kinds stated recently that 35,000 artificers and their laborers were out of employment.

In London, one man in every nine belongs to the criminal classes. [A very indefinite expression]. There were 143,000 vagrants admitted into work houses in one year. There are in London 3657 common thieves, 773 pickpockets, 6301 prostitutes, 110 housebreakers, 317 utterers of base coin, 141 dog stealers, 11 horse stealers, 343 receivers of stolen goods, 2768 habitual rioters, 107 burglars, 28 coiners, &c. [These numbers are too small – perhaps so many are known to the police.] They make away with 42,000£ sterling per annum. The prison population generally averages 6000, and costs 170,000£ a year.

150,000 families are estimated to live in one room [this very doubtful.] Many families in outskirts live in unglazed hovels; others live in old carriage bodies & post chaise bodies. —— Professional beggars estimated at 35,000, of whom 1/3 are Irish. 30,000 men, women and children are employed in the costermonger trade. Besides these, there are 11,000 other street sellers of various things.

In Spitalfields are 70,000 weavers with but 10/ per week. [doubtful]: In London are 22,479 tailors; 36,805 shoemakers; 43,928 milliners; 21,260 sempstresses; 1769 bonnet makers; 1677 capmakers.

"Night Side of London"

The London Star, 1857, says that one quarter of a million of the population of London take their pleasure on Sunday out of doors, on rail ways, on rivers boats, in the parks and at other public places, and in listening to bands of music.

Money Pressure, or Scarcity of Money or Hard Times.

Cont. from page 225

The Pressure of 1817, &c. continued.

The Government in 1815. 1816, &c. paid its debts and collected its revenues in notes of suspended banks. It borrowed money in the same currency, & gave its notes for 100 dollars for 85 dollars in blank notes, worth not over 60 dollars in specie; and for this 60 dollars the government eventually paid 100 dollars in coin, and all interest.

A bill for a National Bank was vetoed by Pres. Madison in Sept. or Oct. 1814. He signed the bill in 1815, & the bank went into operation 1816, and this bank & the Treasury power together, after an obstinate contest, compelled the state banks to resume specie payments Feb 20 1817, after a suspension of about 2½ years.

The government was then 1817, heavily in debt, and no money in the treasury; these things are very different now. The metallic basis of the currency was much narrower in 1817 than in 1857. Gold coin was rare in 1817; now very common. Cor. of N.Y. Tribune Sept 25. 1857.

[If I recollect, the money pressure began with the resumption of specie payments in 1817. Almost all kinds of property fell very much, and failures were abundant. I think hard times continued in 1818 and 1819 to some extent. There were however failures soon after Peace in 1815, and the cold year 1816 helped on the distress of the country.

See Banks in Ed. Enc. III. 217. also in U.S. in Enc. XVIII.

This Tribune correspondent does not explain the money pressure of 1837 — omits it. [See next page

Pressure of 1857.

Some of the banks in Philadelphia suspended specie payments Sept. 25. 1857. This acted on the stock market, and some stocks went lower than ever in N.York. Stock-Gambling:

M. 2. 208 Harpers Weekly says — "The immense majority of the operations of the Newyork Stock exchange are gambling devices." Very few stock speculators get rich & remain so. If he has made 1000 dollars he wants to make 25,000; if he has made 20,000, he must make 100.000; if he has made 75,000, he will try to make 250.000." "There is no deviation from this rule" "It is a striking law of nature" as to the gambler. Nobody is content to retire at the right time; & before the gambler reaches the limit he fixes upon, fortune turns against him & he is ruined.

"Stock gambling is the most ruinous of pursuits. It not only leads to pecuniary loss, but unfits a man for any work and in 9 cases out of 10 saps his moral principles"

Besides the stock-brokers who belong to the N.Y. stock-board, there are a multitude of others who buy stocks and pay commission to the brokers. These outsiders who dabble in stocks include most of the merchants in N.Y., lawyers, men of property, doctors, editors, clerks, even clergymen & women, are constant customers of the brokers, & pay yearly to the board in commissions, about one and a half million of dollars. Some of the board get rich by commissions. Everybody gambles on the Bourse in Paris; almost all speculate in the Funds in London. The instinct is universal, [Harpers weekly

1857. The Philadelphia Banks suspended specie payments in part Sept 25, and continued Sept. 26. Some of them redeemed 5 dollar bills, & some redeemed 10s also.
Sept 26. The Baltimore Banks suspended specie payments.
Sept 26 Two Banks at Washington partially suspended.
Sept 26. Two Banks in New Jersey suspended.
Continued below.

M. 14. 286. Pressure of 1837

This was produced by different causes from those which operated in 1817, or some were different & some were different from those of 1857. There were no extensive investments in rail roads in 1837, but banks increased from 320 to 506 in four years following 1830, with an expansion of loans & discounts to amount of 124 millions in same 4 years [Does he mean an increase of loans, &c.? I think so.] In 1836 came distribution of surplus revenue; removal of deposites; specie only to be received by the government; 357 new banks created to fill up vacancy of U.S. Bank; or an increase of banking capital to amount of 179 millions and increase of paper currency 123 millions, and increase of loans & discounts 390 millions. Much of this over-banking was caused by the large surplus revenue. Importations increased beyond all former example, exchange rose, & gold was exported. Failures began at New Orleans, and thence extended to New York and Philadelphia. The failures in these 3 cities amounted to 90 millions of liabilities; similar disasters occurred in New England. Notes or paper were sold at 2 to 5 per cent per month; property depreciated 20 or 30 per cent; stocks sunk, cotton fell, & also tobacco; internal improvements stopped, public lands were a drug, building and manufacturing almost ceased; lawsuits were numerous; a panic came & runs upon the banks; New York Banks suspended May 10th, Philadelphia May 11, and Boston & Baltimore May 12, 1837, & the rest of the country followed. Three causes operated in 1837 as in 1857, viz excessive importations, excessive issues of bank paper, and speculations in western lands, the latter not so great in 1857 as in 1837. Our immense system of rail roads has done more than any thing else to produce the pressure of 1857.

Suspension of the banks will not remedy the evil, nor can a suspension be justified. It would raise exchanges. In 1837, in 60 days after suspension, 60 days bills on London were selling in N.Y. at 21 per cent premium.

Cor. of N York Tribune, Sept 25. 1857.

Pressure of 1857 continued.

Sept 28. The Providence Banks suspended, which probably carried with them the other R. Island banks.
Sept 28. All the Banks in Washington wholly suspended, and some in Georgetown & Alexandria seem to have followed.
Sept 28. Many Banks in the Interior & Western part of Virginia suspended. Not Richmond nor Norfolk.
The Pittsburgh, Pa. Banks have generally suspended, and some other Pennsylvania Banks.
New York & Boston Banks stand firm, and all New England Banks except those of Rhode Island — that is, none have suspended except those of R.I.

Money Pressure, or Scarcity of Money.

Pressure of 1857 — continued.

The Bills of Philadelphia & Baltimore were from 7 to 10 percent discount after the suspension of specie payments, in comparison with specie, in those places; and in Newyork where Banks have **not** suspended, the Bills of suspended Banks were 7 to 10 per cent. discount. In P. & B. & other suspended places, debtors pay their debts in fact at 90 to 93c. for a dollar. The difference between specie & suspended bills will be greater.

Fall in Stocks — some kinds, ~~prices~~ Aug 25 to Sept 28

	Aug 25.	Sept 28		Aug 25.	Sept 28
Virginia, State,	90.	70	Reading Rail Road	66½.	34
Missouri do.	72½.	66	Chicago & Rock Island R.R.	90.	64
N.Y. Central R. Road	87	60	La Crosse & Milwaukie R.R.	24½.	6
Erie Rail Road	27.	12	Cleaveland & Toledo R.R.	45.	27
Michigan South. R.R.	26.	15	Cumberland Coal Co.	15.	6½
Michigan Central "	76	45	Panama R. Road Co.	90.	70
Delaware & Hudson Co.	114½.	100.	Penn. Coal Co.	70	62
Ohio Trust Co. & Life.	95.	7	Cleaveland & Pittsburg.	30.	8

Sept 28. Some Sterling Exchange was sold at 105.

Sept 28. Nashville Bank, Tennessee suspended & assigned.

Sept 29. Bank at Elizabeth City, N.C. suspended.

Sept 29. Sterling exchange, from par to 5 percent adv.
The par is only £4.44½ per £ Sterling, as it was long ago.

The N.Y. Tribune says we owe in Europe 500 millions of dollars, which require an annual interest of 35 millions. This is one cause of the pressure — We import too much, and sell stocks and send specie to pay the balance. We imported 350 millions last year to June 30. Our manufacturers are paralyzed, and many have stopped work, & thousands of hands are out of work. A hard winter is coming for the laboring class — the factories, forges and foundries in U.S. would not bring half their cost. Stockholders in Railroads (says the Tribune) have lost 3/4 of their investments, but the roads are worth to the country what they cost. Bondholders of rail roads have lost much of their investment — not so much as Stockholders.

Oct. 1. No relief in the money market at N. York, though banks have discounted some. Paper (i.e. notes of hand or promises to pay) will hardly pass at any price. The nominal rate is 2 to 5 per cent per month. — Philadelphia funds are taken at 7½ per cent discount.

Notes of first class in Baltimore go at 1½ to 1½ per cent per month; or 15 to 18 per cent discount per annum. Where banks have suspended, money is more easily obtained than in Newyork & Boston.

In the money pressure, merchants in cities are afraid to sell except for cash; capitalists and bankers are afraid to lay their money; and manufacturers are curtailing or suspending operations. Many failures.

Oct. 1 & 2. Banks continue to suspend — several in Wisconsin and some in other states. Several in Tennessee.

Oct. 2. More failures of business men in Newyork, Boston and other places. The suspensions have not been greater at any time

Pressure of 1857 — Cont.

7. London Daily News says there is a depression in monetary affairs in England, by the rebellion in India, and still more in France in consequence of the Credit Mobilier and other speculations. "The three great money markets of the world are simultaneously stricken" — England, France and U. States. Sept. 1857.

A letter written in London, Sept 13. 1857. says "financial difficulties extend all over Central Europe". much is attributed to the Credit-mobilier.

Oct 6. 3 banks in Hartford suspended specie payments and 1 in Springfield (Western) had an injunction & stopped. The Lee Bank at Lee, Mass. has stopped. Individuals & Companies continue to suspend, & some of them fail or fail not to rise again.

Not much doing in buying & selling. Almost all species of goods have fallen more or less, as well as prices of produce. Merchants do not care to sell much on credit. It is almost impossible to make remittances. Manufacturing establishments are almost all suspending their operations in part, & some entirely. Confidence & credit seem to be very much impaired, & it will require time to restore confidence.

This general alarm & pressure is imputed to enormous sums consumed in building rail roads; to excessive importations; & the luxury & extravagance of our people. We are the most extravagant people in the world. In our eager haste to be rich, we have run into the wildest speculations; & have spent immense sums in idle display. N. Y. Evangelist.

Some say that the extravagance, speculations, importations, &c. are not causes but effects — effects of the redundancy of the currency, of the excessive issues of bank bills; that the banks are the sources of the mischief.

Several banks in the interior of New York have suspended and some in other states, where suspension is not general. In New York & Boston, the best paper (notes of hand) sells at 2 to 3 per cent. per month, discount.

General Suspension

Oct. 13. There was a run on the N.Y. City Banks for specie and deposits; and the amount of deposits as soon as received was demanded in specie. The object of many was to compel a suspension, and they succeeded. In the course of the day 19 or 20 banks suspended specie payments, & the rest agreed to suspend the next day.

Oct. 14. The other banks in New York suspended; and Boston Banks also, and the banks generally in New England, New York state, &c. including the Northampton. The suspension extended to New Jersey, and to other states. and it is supposed the example will be followed in all the states. Some banks in S. Carolina suspended before, & 2 N.Y. city Banks.

Stocks advanced some after the suspension. Silver bears a premium of 5 per cent, and gold also, or 4 or 5 pct. Bills are not now equivalent to specie.

[Cont. on page 294

242 Love of Nature — in the Poor. (See M. 12. 236
M. 2. 295.

Christopher North, Misc. 12. 236. denies that the poor have any sympathy with external nature. Wordsworth thought very differently.

A correspondent of the N.Y. Tribune, Sept. 11. 1857. writing from Vermont — seems to agree with Chr. North. He says of men who live by labor and are not poor, and of some others — "To the plodding people, to the lovers of gayety or gain, natural attractions, as caverns, cliffs, cascades, are nothing. They remain in their shops or fields regardless of the wonders scattered in beauty & splendor all around. The inhabitant of the field rarely pushes his feelers beyond his crops. The common workers and worldling are insensible to the fine curiosity, and pure delight which nature imparts. Yet something enters into them when they breathe the breath of meadows and pines, listen to the sound of waterfalls, & view the summits of shadowy, forest crowned hills. The most dull and heedless are not entirely unimpressed by these things."

Ed. H. Everett, in his "Europe" 1822. p. 320, says a common peasant or citizen cares little for sublimity and beauty. "Two thirds of the population within 10 miles of the Falls of Niagara, or the Giants Causeway, have probably never seen them". St Pierre relates an anecdote of the indifference of the common people to every thing but their immediate pursuits & wants. [Heu is the story of the French peasant woman, who said "what care I for such little vaupers; [the birds.] Bread is the thing we want."

M. 18 p. 195 } E. S. B. a female aged 70, 1857, says in N.E. Farmer: that she worked in doors & out & was busily engaged in her younger days — worked hard — yet she loved nature, looked birds and flowers — learned their names, and the song of the birds, &c. [This taste seems to have been innate and was not derived from the instructions of others.

Knowledge, Science. [Cont. from Misc 16. 209

M. 2. 291. M. 2. 298 c. m. 12. 425.

The highest value of Science is derived from its power of advancing public good. Working with Christian civilization, it is destined to effect extensive social ameliorations. It is not yet fully accepted in this relation — We cannot accept the sentiment too widely spread, and entertained in learned & educational circles, that Knowledge is to be justly & chiefly prized for its own sake, and the mental gratification it produces. This view is narrow & illiberal. It took its rise when the improvement of man's condition was not thought of: — it came from the ancient philosophy which was not a dispensation of popular beneficence but confined its highest aim to a personal advantage. The higher & more generous inculcations of Christianity lay upon human nature the more broad requirement "to do good". Science cannot be exempt from this moral demand.

In past times, it has been too much the policy to educate so as to enslave the mind, & repress free thought. The spirit of the general teaching has been that all things are settled; and the student has been a tame recipient of established formulas and time-honored dogmas — This state of things has been disturbed: Republicanism & Protestantism, with freedom of speech & action, have scattered social and industrial revolution, right & left, for the last hundred years. Our education retains much of its ancient spirit and is yet largely scholastic and authoritative.

Much of our knowledge is incomplete & imperfect, and we are often under the necessity of reserving our opinion and suspending our judgment. We need more humility of mind, more reverence for truth, and should be constant learners through life.

Youmans Household Science. 1857.

Some branches of knowledge do not admit absolute certainty of conclusion. Some things are not proved; some things cannot be proved from their very nature. We cannot say yes or no to every question that may be asked. Physiology is an uncertain science. Faults of temper as well as faults of judgment lead people to err. [Can that be a science which is uncertain?] Ibid.

See M. 10. 12. 425

M.2.252 "The H[illegible] book of Household Science". by Edward L. Youmans. 12 mo. pp. 468. New York, 1857. Reviewed in Tribune Sep. 22. 1857.

Mr. Youmans is a representative of the school of physical inquirers. His favorite pursuit is the application of discovery to the common purposes of life. He makes us acquainted with those natural ordinances and physical agencies, which have influence upon our daily welfare, comfort, health & even life.

In regard to the vital interests of life & health, man is left without the natural guidance of instinct and is driven to the necessity of reflection and study. The divine ordination is such that man is less cared for in those respects than inferior animals. Our senses, instincts and uninstructed faculties are not sufficient guides to good, nor guards from evil. In us, Providence has replaced blind instinct by rational forecast. Our protection is intellect instructed in the material conditions that influence our health & life.

Youmans arranges the matters in Household Science under the heads of Heat, Light, Air, Aliment, & Cleansing. He is a great advocate of light, & looks upon the sun as producing a rich share of human happiness. He goes against "a dim, religious light" & would not convert the place where we meet or live, into a cellar above ground.

M.2.258 Our artificial light comes from burning gas; flame is gas in combustion. Gas brought in pipes, is no more light than that which comes from oil, spermaceti, wax, lard and tallow. That brought in pipes is prepared previous to use; with the other materials, the gas is made at the time of burning. Camphene is rectified spirits of turpentine, or the product of the distillation of turpentine pitch. It gives a brighter light than tallow, wax and spermaceti. Camphene and alcohol combined form burning fluid, and yield an excellent light. Dreadful accidents occur in using camphene & burning fluid; mostly from attempts to fill a lighted lamp. A lamp may explode from heating the vapor.

The portion of the book devoted to air is full of instruction. Green paper hangings are dangerous. Cellars are often sources of disease, when decaying vegetables generate noxious air — Ventilation is treated of.

Extracts & Abstracts & Remarks in Tribune.

This household knowledge, Youmans says, was the last that received attention. Men contrived to maintain ignorance of themselves, and the objects around them. The mind of man, in its earlier strivings, disregarded material nature, and wandered in regions of speculation & abstraction. The skies were mapped long before the earth was. Chemistry belongs chiefly to our century. The spirit of inquiry now takes in the physical world, and inquires into the material condition of man's daily life. — Such a book could not have been written a generation ago: much less a century ago.

Youmans says, heat, light and air are well understood, but much relating to food and its effects is less clearly determined.

New York, or City Degradation.

m. 2.. 294c. 243.

Cont. from M 15. 21.

Rev Mr. Pease, of the N.Y. Five Points Mission preached in Edwards Church A.M. & evening, Sept 27, 1857 or rather gave an account of the poverty, vice and wickedness in the city of New York. I attended A.M.

He estimated the population of the city at 750.000 and said 450,000 of them never attended public worship any where. He numbered those whom he called "outcasts" at 200,000 – thieves, drunkards, prostitutes, &c. There were more than 10.000 families who had but one room to live in, and that dirty & filthy. Dirt sometimes collected 3 or 4 inches thick on a floor & became hard & smooth, & had to be cut up with an axe.

He said there were 60,000 children from 5 to 15. who could not read nor write, who were growing up in the midst of filth, vice, & crime. Yet he said that mostly these children when brought under good influences & treated kindly, became good honest & industrious citizens. From his establishment they send 75 young persons into the country every month, and they generally have a good account from them.

Many officers chosen by these people are of the same character. Judges are drunken, worthless characters, and other, be authority.

Besides those who live with a family in one room, many rooms have more than one family; and not a few have no place to lay their heads; these sleep in boxes under stairs, &c.

Cities generally.

The Buffalo Advocate says "Heathenism prevails in our cities. Thousands cannot read. They are sunk in degradation & misery as deep & inextricable as are the veriest heathen of any clime. City churches do not reach these people. They are large & gorgeous but the poor & needy never enter them." 1857

 [Cont. from Misc. 15. p. 14 & 15
M. 2. 287]

Review of Dr. James Johnson's Travels in Italy in 1829. an Englishman, in Christian Spectator, 1836.

Climate. There is great variableness in the climate of Italy; and the changes, though less frequent, are more sudden & violent than in most countries. The deadly Sirocco from Africa sweeps over her S.W. slope & prostrates & paralyzes the spirits & energy. Then comes the cold wind from the Alps & Appennines and benumbs and palsies the frame. The climate is considered dry, but it is humid enough to maintain constant verdure on the plains. Cloudy & rainy days are not few — are often many together.

M. 18. 182-189 The horrible malaria is much more destructive to life than the Sirocco & the winds from the mountains. The malaria is discovered by its effects in the plains of Lombardy and vallies of Tuscany, & in other places, as well as in the Campagna of Rome and volcanic soil of Naples. The blue skies are the canopy of a pest-house. People in health may wander through Italy from September to June, in safety, & may reside there in the winter.

Virgin & child

"The eternal virgin & child, under every form and in every kind of situation which the genius of great artists could imagine, down to the rude daubs and carvings on every sign-post, finger post, wall and pigsty in Italy, may create or strengthen devotion in others, but had no such tendency on my mind". Johnson. "The eye is often shocked by attempts to paint the Almighty Creator himself."

Florence

M. 18. p. 450 Florence is a picture of cleanliness compared with other famous cities in Italy, but Dr Johnson contradicts its boasted cleanliness. He says every street shocks the eye and olfactories of an Englishman by presentations of filth in the worst shapes. "Each house or mansion is a receptacle of an annual, biennial or triennial accumulation of filth, when an expurgation of the cesspool generates an atmosphere around every house that would nauseate if not poison any the man being except an Italian." Florence like too many of its neighbors, is a city of filth, when the air is impregnated with disgusting if not pestiferous effluvia. Such is Florence. What must we think of other cities?

Contrasts in Italy.

Italy is the land of music and song, & has materials for poetry every where; her skies are azure, hills green, sunbeams ardent, moon beams mellow, stars brilliant; breezes alternately delicious and malarious, iced by the Alps, ignited by the Sirocco; mountains lofty, streamlets clear, rivers rapid, lakes sunny, seas tranquil, hills shaken by hidden fires, country rich, people poor; fields fertile & their cultivators squalid and unhealthy; men & women sow the seed, but saints and angels reap the harvest [meaning priests, &c]. The vines are graceful & grapes luscious but wine is often sour; the roads magnificent & inns wretched; "the country swarms with priests, but is destitute of religion" — glittens with gems & precious stones in the midst of starvation; exhibits despots on the plains & bandits on the mountains; has the material of wealth & power, but has few flourishing manufactories, exceeds those of monks, music and the arts, but is sunk in sloth, the church in plethora, the populace in pauperism.

Italy as a residence for Englishmen.

Dr. Johnson says – "the foundation of chronic maladies that render life miserable for years, is every summer laid in hundreds of our countrymen, who lounder beneath the azure skies of Italy."

"Were there no malarious agencies, the filth which is suffered to accumulate in streets & dwellings in Italian cities, would send forth noxious exhalations, enough to breed a pestilence," at least among foreigners. The dwellings are all constructed in reference to heat, with no provisions against cold & dampness, except when foreign taste has introduced changes. Generally the houses are of stone, with stone staircases and floors. The casements of the windows are loose and open admitting freely cold, damp air. Everything within is penetrated with moisture. There are few provisions for warming apartments except open pans of coals, which fill the room with dangerous gases. There are no carpets to protect the feet from the cold, damp, stone floors. The traveller may find some of the comforts of civilized life in large cities, but none in country towns & villages.

Italian climate as to invalids (Johnson on Ch. S. 475

In diseases of the chest, some may receive benefit in Italy; but when there are organic changes in the lungs, a southern climate will accelerate the fatal event. Bronchial affections are not likely to find relief in Italy. The climate of Rome is hostile to the brain and nervous system. The malaria is a cause of dyspepsia; acid wines and oily dishes are unfavorable to it & the Sirocco is murderous.

Italy is a fine country to travel in, and the sources of healthy enjoyment are abundant; but an invalid should not spend the summer there, and will be much exposed in the winter; he should keep moving.

Moral and Religious

A sea of corruption overspreads nearly the whole of continental Europe.

Habits of uncleanliness, and want of delicacy and purity of manners prevail in Italy. A true picture of Italian manners may be found in Forsyth's account of Florence p. 316, quoted by Johnson, but the Ch. Spectator thinks it too bad to copy, though true. Naples is licentious beyond expression. Neapolitan ladies call everything by its right name, & in telling a story, all the facts & details are given, and nothing is left for inference.

Common prudence and affection compel parents to shut up their daughters in a prison-like confinement, & never suffer them to appear in company or in public, or go to church, or cross the street, without the presence of a guardian, till articles of marriage are actually signed. The abominable custom of cicisbeism every where prevails, and is favored by the public taste. It is so in Florence. This shameless and unblushing libertinism is open, avowed & common.

Gambling prevails in Italy in all kinds of society and at all sorts of meetings – all old & young, rich & poor, male and female. To avoid it is to be singular. Few foreigners withstand it.

Decided crimes are prevalent as assassinations, robberies, thefts, pocket picking, &c

Italy & Italians.

Morality and Religion.

"Plenary indulgence" is labelled on the churches, and the churches are the true sanctuaries for crime. Most crimes are committed within their walls. "The theater is a place of unsullied purity, in comparison with this haunt of vice & iniquity", the churches.

The museums are full of naked figures of men & women — open & undisguised; and they attract the gaze and remarks of groups of all ages, classes & sexes. These nude figures decorate nobleman's houses as well as galleries and museums.

The travellers sees the effects of the religion which is professed & inculcated all around him. People in the lowest degradation; want, wretchedness and misery, rendered more frightful by the glaring contrast with the pomp and splendor of the priesthood; the most deplorable ignorance, he finds, is the object and aim of this profession, & is too fatally accomplished. A low and grovelling superstition, and a blind and malignant bigotry, sway the passions; and the body of the people are under the control of selfish priests and hierarchs. Shameless vice stalks forth unopposed over the land, which is immersed in a sea of corruption.

The rites, ceremonies & worship of the church are full of hypocrisy and heartlessness, and intimately associated with vice and crime. The cut throat & highway robber cross themselves and mutter their invocations to the virgin as they set out on their work of death. The prostitute and thief make their customary weekly visits to the church and mingle in the devotions there with as great degree of sincerity & earnestness as the sanctimonious priest, who officiates in robes of white. Worship direct to God is offered to men; and the blessed virgin and saints are looked up to for prosperity in this life & salvation in the next, rather than God. The Sabbath is less sacred than a saint's day. Convents & monasteries, the refuges of sloth and sensuality, are scattered over the land.

Most of these remarks are applicable to a residence in France. There is little to choose between a residence in Paris, Rome or Naples.

The scenes & temptations of foreign travel are the ruin of many Americans.

[The remarks on the Religion of Italy, seem to be from the Spectator, not from Dr Johnson; also some other remarks. — There are doubtless some exceptions to their observations. They are both a little too sweeping.

Morals and Morality. [Cont. from M, 12, 395
M. 2. 2944. 2946. Italian morals, p. 251, 252.

"The cultivation of the moral feelings is an object far above the culture of the physical or intellectual system". No Christian will throw himself into a situation where his character in this respect will be seriously affected, without serious consideration.

1. "Familiarity with moral degradation uniformly lowers and contaminates moral character. Such is the general law of the Creator". This is an old maxim.

The standard of morality and even of piety is to a greater or less degree arbitrary & changeable. Nothing is more common than for men to take the standard from the actions of their fellow men. When the standard is low, a man placed in such a society, will imperceptibly but certainly make approximations to the prevalent standard. The exceptions will be rare.

2. Men are dependent on the presence of restraints for the support of correct moral & religious feelings. Take away the walls, barriers & hedges thrown about the paths of rectitude and purity, and error and defection will be fearfully multiplied.

3. Men are dependent, to a very great degree, on aids & resources out of themselves, for the support and increase of virtuous feeling and principle.

[Christian Spectator, 1836, p. 478–480 — in regard to the influence & effects of foreign travel.

"Evil communications corrupt good manners" says an apostle — it was true then & is always true. S.J.

Morals of the World

The morals of the world, after centuries of Christian instruction are not to be taken as morals for the Christian! This fact is rarely considered by professors of religion in their worldly dealings. Yet every departure from rectitude, however customary, is a scandal to the Christian profession. Christian merchants daily put a counterfeit stamp on an article of clothing without compunction. Others of high standing put flour into bags stamped "Extra Genessee" when the flour is not Genessee; though good is not Hecker's.

Morality — from Bp. Turchi, of Parma, 1796.

When the duties of morality are most talked about and written about, they are generally the least practised; just as he who has perpetually in his mouth maxims and lectures of economy, is generally a shameless squanderer of property. Never was an age when so much was written upon morals as the present. And what have we gained? Ah! good morals are not the fruit of metaphysical subtleties. They are established by training men to the practice of them; by interesting their powerful feelings in their favor. Religion is the sole regulating spirit of good morals.

Written in the French Revolution — see Select Journal 1833, p. 170

Morals and Morality.

Pagan Morals in Christ's time, &c. Misc. 5. 81
Christian Morals in Early Church " 5. 81
Morals of the Clergy 324–457 —— " 6. 83

English Essayists & other Writers [Cont. from p. 27

Lord Bacon is reputed to be the inventor of the English Essay. This popular species of writing exerted much influence upon the English character in respect to letters & morals, and especially in respect to manners. Lord Bacon says his Essays were the most read of any of his writings; and the authority, literary, of the "British Essayists" has continued to this day.

Before the Tatler and Spectator, England had no masters of common life, except the writers for the stage. No writers had undertaken to reform the current improprieties of society. There were books enough to teach the more important duties, but none had appeared to correct the usages of common life, and the false notions of decency and propriety. The writers of these Essays dealt with follies rather than great vices. English society has felt the effect to this day.

Chr. Spectator 1836. p. 529.

Pary Exchange.

The N.Y. Independent, Sept 24. 1857, says the par value is the same now that it was in colonial times: The Spanish pillar dollar was then reckoned at 4/6 sterling, and the pound sterling was of course equivalent to $4.44 cents, 4 mills. This dollar included 9 sixpences, and the pound 40 sixpences sterling; of course the pound was equal to 40 divided by 9 — or $4.44.4/9.
This par value has remained the same ever since, and is the basis on which exchange is calculated.
Supposing the premium to be 10 per cent on a bill of exchange: — The price is per £ sterling. $4.44.4/9
Premium of 10 percent .. 44 8/9
So 100 £ sterling at 10 per cent advance is $488.88 8/9. — That is at 10 per cent advance on $4.44. — Bills 1-24. 1857 were only 6 to 7 1/2 per cent adv.

Exchange on France is calculated differently — our dollar is the fixed term, and French Francs and centimes, the varying term. The present rate of exchange is 5 francs 20 centimes per dollar, 5 1/5 francs.
[5 francs 20 centimes or 5 1/5 francs is equal to 97 1/2 cents. So the Exchange on France is 2 1/2 per cent advance. or the man who pays a dollar here gets only 97 1/2 cents in France. Exchange is low. Sept. 1857.

In the money pressure, about Oct 1. 1857. Bills on England fell to par, and below par, and 5 per cent above par, in New York — On the 6th October Bills on England were at par, & few purchasers at that. Nov. 4. Had advanced to 1.05 to 1.08.

Revolutionary Currency.

Did the old 90ths of the Revolution grow out of the exact value of the pound sterling?
The £ sterling was $4.40/90. or 4.4/9. Did the 90ths come from this?

Michigan Central Rail Road.

This road goes from in Michigan to Chicago. The capital and liabilities May 31. 1857. were $13.910.986. Gross earnings year ending May 31. 1857 were 3.104.602. — The bonded debt and floating debt Oct 1. 1857 amounted to $7.554.150, of which $5.864.313 was bonded debt, and 1.789.8[illegible] was floating debt. Net earnings year ending May 31. 1857 $1.231.707.

Below.

The Stock of this road had fallen to 32 dollars the share Oct 9. 1857 — Has been up to near par in a few months.

London & English Railways; & others.

A London paper says England has passed through her railway mania; after the experience gained, there is no danger of her speculators exceeding prudent limits in making rail roads in England. Call scout the idea of more rail roads at home, though they may embark in those abroad. This experience cost, the editor says, a considerable proportion of 300 millions sterling (about 1.400.000.000 dollars) but he does not say how much. But is a "vast sum; that is sunk. — "Other countries have yet to pay for their rail road experience, and the price in many instances will be a high one", says Lond. Daily News for America or "U. States, whose capacity is below England and France, has sown the seeds of present difficulty through undue haste in railway construction". This is not all the evil. The railways have been managed in U.S. in a perilously lax system, & the stockholders have been apathetic (as also they were in England), and large masses of floating debt have grown up. Sept. 1857. London Daily News

Total Liabilities of Rail Roads — Western in trouble: as published Oct. 17. 1857 — Liabilities mean, I suppose, their stock and debts — or their cost thus far

N York and Erie	38 millions	
Illinois Central	24 "	said to be 704 miles long.
Philad. & Reading	20 "	
Above. Michigan Central	14 "	
M. 18. 71 Michigan Southern with Indiana Northern	18. "	
Cleaveland and Toledo	7½ "	
Milwaukie & Mississippi	7 "	
Galvosse & Milwaukie	1/14 "	
Cleaveland & Pittsburg	6 "	
Delaware, Lackawaxen & West	10 "	
Chicago, St Paul & Fond du Lac	5 "	
North Pennsylvania	6 " or 5.784.000.	
Cumberland Coal Co.	6 "	
Steubenville & Indiana	5	
Huntingdon & Broad Top	1.200.000	
	$181.000.000	

All these have gone to protest on floating debt, or have suspended, or assigned. So said Oct 17.

Knives & forks. Jack knives, Penknives [Cont. from Miscc. 15, p. 101. 88.

M. 2 / 283 Jack knives are mentioned M. 15. p. 100. 1694. 12 at 6.
do — do — M. 15. p. 100. 1727 at 12. doz.: some 1758. [1714. at 6d
do do M. 15. p. 88. 1729. & c many at 1/. 1/4. 1/6. 1/8. 2/.

Prices 331. John Mallefield, a trader of Sp. had 1711, 11 iron handled Jack knives 5/.
" 17 Jack knives at 6d. — 8 Penknives at 5d.
" 16 little knives 6/. —
" 4 knives & forks 12/. 2 knives & forks 5/.
These were the earliest forks noted in Hampshire, (See M. 15. p. 81.) except Rev. B. Ruggles of Suffield 1708.

Prices 332. James Rhodes, a trader of Sp. 1717, had 15 large butcher knives 7/. 135 knives at 7/. 33 forks 7/. 3 penknives 9/.

Prices 318. P. Cunningham, a trader, 1685 had
5 doz. ivory hafted knives at 10/.
2 " wood do at 3/.
1 " black wood " do at 2/3
4 " do " do at 4/
} There were then no forks in Hampshire

Prices 319. P. Marshall, 1725. a trader, had Spring knives and penknives.
2 doz. Japanned knives & forks at 13/.
5 pairs Cocoa handle do & do 12/.
Horn spring knives at 9/6 doz.

P. 318. John Ely 3. of Sp. trader, 263 knives & forks, 156/9. in 1754. — average 7/6 pence each.
Did spring knives mean knives that opened & shut? Were such knives uncommon? See Com. 10. p. 47. Such penknives were known in England in 1650.

P. 298. P. Glover 1692 had no forks. One knife, perhaps more.
300 Lt. Col. John Pynchon 1721, 7 knives & forks 4/
301. Capt. Moses Porter, 1756, had a supply of knives & forks.
307. Henry Dwight 1732, had 8 case knives & 6 forks 12/.
and 5 old knives and 6 forks 5/.
" Rev. Ed. Taylor, of Westfield, had knives & forks 6/. 1729
308 Rev. John Williams of Deerfield had 6 knives & forks 9/. & 3 do 2/ 1729
" Rev. Jona. Edwards, 1758, had 18 knives & forks 14/
" Col. Wm. Pynchon 1741 had 5 knives & 3 forks 5/.
316. John Marsh 1725. Hadley, Case of knives & forks 5/
" Wm. Marsh 1731 " had 7 knives 4/.
317. Dr. Waitstill Hastings 1749. 6 knives & forks 40/. (about 5/. l. m.
" do at 5 " " 16/. (about 2/. l. m.
" Eliakim Smith had a knife box 1776. & some others
" Carving knives appear rarely in 1788 — one in a place
334 Rev. D. Doolittle of N. had 11 knives & forks, 1750. 60/. O.T.
" N. Williston of Sp. had 10 knives & 6 forks 1749. 4/6. N.T.
" N. Dickinson of N. had 3 knives & forks 1750. 25/. O.T.
" Thos. Ingersol Sp. had knives & forks 1748 6/. O.T.
" Ebenezer Ferry NH had knives & forks 1752. 1/6
335 Mat. Gracy. Pelham " 2 knives & forks 1759 4/9.
" Jacob Hitchcock, Sp. trader &c. had 6 knives & forks 1747. 13/9.
" James Thompson, Pelham, had knives & forks 1759. 1/.
" Moses Warner, Cold Spring had knives & forks, 1759. 8/.
" Capt. John Cotton, of Deerfield had 20 knives & forks, 1759. 12/
" Israel Noble, Westfield had 10 knives & forks, 1759. 1/8/.
336 John Stebbins, Deerfield, had 14 knives & forks 1760. 6/
Hadley 3. 68 Eleazer Porter. 1758 had Cases knives [& forks probably] 6/. 3/4. 2/8
" 3. 70 John Dickinson. 1753. &c. had knives & forks 5/8.
" 3. 205 Timothy Eastman 1733. had knives & forks 9/.

Knives & forks; Jack knives. Penk. ives.

Jos. Hawley's purchases

Prices 274. 24 blk hafted knives @ 8/. doz. 1726
" " 24 horn haft do @ 8/. doz "
" " 2 doz womens horn spring knives @ 8/. doz. 1726
" " 1 doz Razor back knives 13/. " "
" " 9 pairs womens flowered knives & forks @ 2/2 pair "
" 277 2 do. Razor back knives at 12/. doz - 1728.
" " 5 penknives @ 1/. 1723. and 3 doz Jack knives @ 15/. -
" " 1 doz Penknives 12/. 1732. and 1 doz buck horn Jack knives 15/.
" " 1 doz Back spring knives. 1732. 14/6
" 283. 2 doz Jack knives 1722 at 7/. doz.
" 282. J. Hawley's Inv. 1735. Had in the store knives & Jack knives - no forks.
" " He had in his house knives & forks. 20/. (say 8/. l. m
" 284. Mary Hawley 1747. 1 Penknife 6/6. (11 doz 1/. l. m.) Penknife 3/. (say 5. l m
" 263. after 1720 & especially after 1725, many knives were sold - buck haft, black haft, and Jack knives - these were without forks.
" 202 Timo Dwight 1762 & after - knives & forks 6/4 & 7/6 doz.
" " Cutlasses, 9 & 6⅔ d. Penknives 8d. 9d. 1/.
" 204. 1 doz knives & forks, 5/ and 1 doz 7/6. 2 knives & forks 2/2
" 209. Dwight often sold 2 knives & 2 forks - or 1/3 of a sett; some could afford no more in 1760 &c. Some bought 3/ of each & others 6 of each. A sett of 6 of each cost 6/. about 1767.

264 Prices. 1857 [Cont. from M16. 283, 388.

RETAIL PRICES OF PRODUCE.

	Northampton	Boston
BEEF — Best roasts,	16	18
2d best do,	14	15 a 18
Steak,	14 a 16	16 a 20
Corned Beef,	10 a 12	10 a 11
PORK — Shoulder,		9
Steaks,		11 a 12
Hams,	17	12½ a 13
VEAL — Fore quarter,	10	8 a 10
Hind "	12	8 a 9
MUTTON—Fore quarter,	10	8 a 9
Hind "	15	10 a 13
LAMB — Fore quarter,	12	10 a 12
Hind "	16	12 a 16
Fowls,	17 a 20	18 a 20
Turkies,	20	20
Butter,	25	24 a 25
Eggs,	25	22
Cheese,	13	
Huckleberries,	6a8	12 a 14
Blackberries,		13 a 17
Peas, per peck,	62 a 75	50 a 75
Apples, do	25 a 40	25 a 75
Watermelons, each,	12 a 25	25 a 75
Muskmelons, "	8 a 10	10 a 25
Tomatoes, per quart,	12	18 a 20
Potatoes, per bushel,	60 a 75	$1,00 a 2,00
Cabbages, each,	5 a 8	4 a 10
New Corn, per dozen,	18 a 25	12 a 17
Flour	$8,50 a 10,75	
White Beans,	2,50 a 3,00	

N.H. Courier. Sept 15 & 22. 1857

RETAIL PRICES OF PRODUCE.

	Northampton	Boston
BEEF — Best roasts,	12	14
2d best do,	10	12
Steak,	12	10 a 14
Corned Beef,	8 a 9	6 a 10
PORK — Shoulder,	9	9
Steaks,	12	10
Whole hog,	7 a 7½	
Hams,	13	12
VEAL — Fore quarter,	8	6 a 9
Hind "	12	10
MUTTON—Fore quarter,	10	7 a 8
Hind "	12	8 a 11
LAMB — Fore quarter,	10	6 a 8
Hind "	12	8 a 10
Chickens,	14	10 a 12
Turkies,	15	10 a 14
Butter,	22 a 25	20 a 26
Eggs,	22	21
Cheese,	12	10 a 12
Apples, bush	75 a 1,00	1,00 a 1,50
Potatoes, per bushel,	62 a 75	75 a 1,00
Flour	$6,00 a 9,00	5,50 a 8,00
White Beans,	2,00	

N.H. Courier Nov 17

RETAIL PRICES OF PRODUCE.

	Northampton	Boston
BEEF — Best roasts,	14	18
2d best do,	12	15 a 18
Steak,	12 a 14	16 a 20
Corned Beef,	10	10 a 11
PORK — Shoulder,		9
Steaks,		11 a 12
Hams,	18	12½ a 13
VEAL — Fore quarter,	9	8 a 10
Hind "	12	8 a 9
MUTTON—Fore quarter,	10	8 a 9
Hind "	12	10 a 13
LAMB — Fore quarter,	12	10 a 12
Hind "	14	12 a 16
Fowls,	17 a 18	18 a 20
Turkies,	18	20
Butter,	22 a 25	24 a 25
Eggs,	22	22
Cheese,	12 a 14	
Apples, bush	75 a 83	1,00 a 1,50
Potatoes, per bushel,	62 a 75	$1,00 a 2,00
Cabbages, each,	5 a 8	4 a 10
Flour	$7,00 a 10,00	
White Beans,	2,50	

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CAMBRIDGE CATTLE MARKET.

September 30.

At market, 1913 cattle, 1060 beeves and 918 stores, consisting of working oxen, cows, and one, two and three years old.

PRICES. — Market. Beef—Extra (including nothing but the best, large fat stall-fed Oxen) 8¼a8¾; 1st quality (including nothing but the best, large stall-fed Oxen,) $7½ a7¾; Second quality (including the best grass-fed Oxen, the best stall-fed Cows, and the best three years old Steers,) $7,00; Third quality, $6; Ordinary, 4,50

Prices of Store Cattle—Working Oxen from $90, 100, 150, 175a200

Cows and Calves—from $35, 40, 45, 50, 60a67; Yearlings $18a22; Two years old, $27a30; Three years old, $35a40

Sheep and Lambs—1340 at market. Prices, in lots, $1,75, 2,00, 2,50; extra and selections $3,a3 75.

Swine—1250 at market. Prices, live weight, 7¼a8; dressed 9a9½c per lb.

Hides 8a8½c per lb.; Tallow 7¼a8c per lb.; Pelts 62c a 75c each; Calf Skins 13a14c.

REMARKS.—Owing to the pressure in the money market there were but few sales made above immediate wants. The best quality of Beef sold same as last week. There was quite a number of Yearlings at market, but the sales for such stock were not quite as quick as for the last few weeks. Sheep sold in the morning at about the same prices as last week; but after that, owing to the large supply, prices declined.

BRIGHTON MARKET.

THURSDAY, Oct 1

At market 1600 beef cattle, 1000 stores, 10 pairs working oxen, 140 Cows and Calves, 4000 Sheep and Lambs, and 1600 Swine.

PRICES—Beef Cattle.—Extra $9 00; First quality $8,75; Second quality $7,50; Third quality $6 75; Ordinary 5,00.

STORES—Yearlings, $19a22; Two years old, $27a31; Three years old, $33a41.

HIDES—7½ a8c per lb: Pelts 62a75c; Calf Skins 12a13 per lb; Tallow 7a7½ per lb.

WORKING OXEN—Sales at $150, 167, 170, 180, 185.

COWS AND CALVES—Sales at $24, 27, 29, 30, 40, 46, 55.

SHEEP AND LAMBS—Extra $3, 3 50, 3 75; by lot, $1,50, 1 75, 2.

SWINE—7a7¼; retail, 7¼a9c; fat hogs 7 a 7½c per lb

REMARKS.—Market to day has improved from last week. Extra Beef is a shade higher. Owing however, to the pressure in the money market, sales are very limited. Sheep and lambs the same as last week. Swine very dull.

Nov 4. 1857
Cambridge Market
1100 Beeves & 839 Store cattle.
Beeves best 7¾ to 8¾; next 7 to 7¾.
Others 6. ordinary 4¾
came from Vermont, N. Hampshire, N.Y. the west 500, N York. Canada, Massachusetts & Maine
Working Oxen $75. 90. vs. 160 & 200
Cows & Calves $30-40, 45. 50.
3 years old $28 to 30; 2 y old 18 to 20
Yearlings 12 to 14
3580 sheep & lambs from Mass. only 80 Vermont, N.H. N.Y. Western 400. Canada
$1 to 2.25: better 3. to 3.50 each
300 Western Swine. live weight 6c and dressed 7 to 7½c
Hides 5c. Tallow 6c. Pelts 62 to 75. Calf Sk. 9 to 10c

Nov 11. 1857. Cambridge. Beef 25 to 50 cents lower, Best 7 to 7.50. Sheep fell 25 cent. per head. Stock as Nov. 4

Oct. 14. 1857.. a fall
Cambridge Market
900 Beeves - best 7½ to 8¾ next 6½ to 7
next sort 6¾. others 4.50 to 5.50.
815 working Oxen, cows & calves & steers
Working Oxen $75 to 150 pair
Cows & calves 35 to 60 "
yearlings 12. to 14 each
2 years old. 18 to 22 "
3 years old. 28 to 30 "
3330 sheep & lambs 1.75 to 3.50 each
700 Swine Dressed 8 to 8½c lb. and alive — 6½ to 7c lb.
Hides 5½c lb: Rough Tallow — 6½c lb
Pelts 62 to 75 each — Calfskins 12 to 13c lb

Brighton Market Oct 15
12 vs Beeves 8¾ down to 5¾ — nearly as Brighton
1000 Stores 1. 2 & 3 years old as at Brighton
8 pairs working oxen from [illegible]
73 cows & calves 24 to 40 $ Hides, pelts [illegible] as Brighton
3000 sheep & lambs 1.50 to 3.50 [illegible]
200 Swine (lean) 5c per lb

Prices 1857

Cambridge Cattle Market — TUESDAY, November 24.—At market 532 cattle, about 500 beeves, and 32 stores, consisting of working oxen, cows, and one, two and three year old. Market beef—Extra 7@7½; fine quality 6@6½; second quality 5@6; third quality 4@5; ordinary 4. Store cattle—Working Oxen, 75, 100, 125 to 200 per pair. Cows and calves, 25, 30, 35@40. Yearlings 10@13. Two years old 17@20; three years old, 25@30. Sheep and lambs 1692 at market; prices in lots, 1,00@2,50 each; extra and selections $3@3,12. Swine—100 at market. Prices, live weight, 6c ℔; dressed 7@7½c ℔. Hides 5c ℔; pelts 62@67c each; calf skins 9@10c ℔; tallow 6c ℔.

Very little doing at market to-day. Stock small, and but few buyers. Extra cattle were scarce. Sheep dull; but few wanted.

Brighton Cattle Market—WEDNESDAY, November 25.—At market 830 beeves, 175 stores, 1500 sheep and lambs, and 200 swine. Beef cattle—Prices, extra, 7,25@7,50; first quality, 6,25@6,75; second quality 6; third quality 5@5,50. Working Oxen—80, 95, 110, 125@140. Milch cows—25, 35@40, common 20. Veal calves—3,25, 4, 5@6. Stores—Yearlings 9@14; two years old, 16@22; three year old, 25@30. Hides 6c; Pelts 60@62c; Calf skins 9½@10c ℔. Tallow, sales at 5@6c, rough 6c ℔. Sheep and Lambs—1,25@3,50; extra 3,25@4. Swine—; wholesale 6@6½c ℔; retail 7@7½c; fat hogs, 6@7c.

Beeves are sold by the head, at prices equal to the value per pound of the estimated weight of beef in the quarter, together with the fifth quarter, or the hide and tallow, at the same price, at a shrinkage from live weight agreed on by the parties—varying from 28 to 34 ℔ cent.

New York Cattle Market—WEDNESDAY, November 25.—Beef quite active at an advance of fully ½ cent on last week's prices; receipts foot up 2500; quotations 7@8½ for poor quality to 10½@11 for best. Mutton inactive with a decline in prices; receipts 12,500; good sheep sold for 7@8c ℔ lb. Swine scarce, and sold at 5½ for still fed to 6@6½ for corn fed; receipts 6000.

Prices July 1859
Brighton July 7.

450 Beeves—extra $9.50. 1st & 2. 9.25
3 Qual. $8. 3d Qual. $6.
Working oxen $60. 100, 130. 160
milch cows 40 to 45$.
Veal Calves 4.5 and 7 dollars
yearlings none; 2 years 22 to 28; 3 yrs 27 to 33
Sheep & lambs, 2000.
1.50 to 2.00 ea; extra 3, 4, to 5.50.
Swine 760. Fat hogs, none, undressed
Spring pigs 5½ to 6c lb. at retail 6 to 7c
Hides 7¾ to 8½ c. Calf skins 13 to 14
Tallow 7 to 7¼c. Pelts 50 to 1.75 ea

Prices 1858.

CAMBRIDGE CATTLE MARKET.

June 30.

At market 495 cattle, 400 beeves and 95 stores, consisting of working oxen, cows, and one, two and three years old.

MARKET BEEF.—Extra (including nothing but the best large stall fed Oxen) $7 50a7 75; 1st quality (including nothing but the best large fat stall-fed Oxen,) $6 75a7 00; second quality (including the best grass-fed Oxen, the best stall-fed Cows, and the best three years old Steers) $6 00; third quality 5 00; ordinary 4,50.

STORES.—Working Oxen from $80 a 175 per pair.

Cows and Calves. From $35, 40, 50a60; Yearlings none; two years old 22a24; three years old 25a38.

SHEEP AND LAMBS.—2530 at market. Prices in lots 1, 50, 1 75a2; extra and selections $3, 4, 4 25.

Hides 6¾ a 7c per lb.
Tallow 6½a7c per lb.
Pelts $75a1 75 each.
Calf Skins 12a13c.
Veal Calves, $3, 4 a 6.

REMARKS—The market was dull—but few buyers present. Beef sold at 25a50c per cwt lower than last week. Lambs sold dull at a decline of 50a75c per head: Not any call for old sheep, but very few sold at any price. Calves getting out of season; sales made at full $1 lower than last week.

BRIGHTON MARKET.

July 1.

At market 1000 Beef cattle, 90 stores, 2600 Sheep and Lambs, and 1100 swine.

BEEF CATTLE—Prices, extra $7a7½; first quality $6a6 75; second quality, 6 00; third quality 5a5 75.

WORKING OXEN.—Sales at $100, 120a130.

MILCH COWS—Sales at $35a40; common do 22a23

VEAL CALVES—Sales at $2, 4 75

STORES—Yearlings none; two years old 22 a 24; three years old 32a35.

Hides 6½a7c per lb.
Calf Skins 12a15c.
Tallow 6½a7c per lb.
Pelts 75c a 2.00 each.

SHEEP AND LAMBS.—$1 50a1 75; extra 2 a 2 25.

SWINE—Stores—Wholesale 6½c per lb; retail 7a8.
Spring pigs—6c; retail 7a8c.

REMARKS—Market dull; prices 75c per cwt lower than last week. Sheep and lambs are from 25 to 50c per head lower than last week. Swine are dull.

Aug. 24.25. 1859.

CAMBRIDGE CATTLE MARKET, August 24.—At market 1859 cattle, about 900 beeves, and 759 stores, consisting of working oxen, milch cows, and one, two and three years old. Beef—extra $7,25@7,75; first quality 6,25@6,75; second quality 5,75; third quality 4,50; ordinary 3,25. Store cattle—Working oxen per pair from 80, 100 to 175; cows and calves 25, 35, 40@67; yearlings 9@12; two years old 17@26; three years old 28@34 Sheep and lambs—6990 at market; prices in lots $1, 1,50@1,75 each; extra 2,50 @3,12. Hides 7½@7½c; tallow 7½@8c ℔ lb; calf skins 12@13c ℔ lb; pelts 62@75c each.

There was a large stock at market again this week, but mostly small and poor; the best quality sold at our quotations—a few as high as $8 ℔ cwt; the lower quality of beef and store cattle sell at a decline from last week. Some of the drovers upon whom we can rely (we cannot upon all of them) say that they shall lose from $2 to $3 ℔ head. Sheep of the best quality about the same as last week; slim quality dull; a large number were kept over to sell at lower prices on Thursday.

BRIGHTON MARKET, August 25.—At market 1400 beeves, 600 stores, 5000 sheep and lambs, and 600 swine. Prices—Market Beef—extra 8; first quality 7,50; second quality 6,75; third quality 5; working oxen—none; milch cows $39@41; veal calves 3, 4@6; yearlings 9@12; two years old 17@21; three years old 25@32. Hides 7½@7½c; calf skins 12@13c; tallow, sales at 7½@8c ℔ lb. Sheep and lambs 1@1,75; extra 2,50@3,50. Pelts 62@75c each. Swine—spring pigs 6c; retail 6½@8c; fat hogs, undressed, none.

The price of extra beef remains about the same as last week, although the supply is very large. Sheep and swine are low and dull.

Prices 1859. July
Cambridge July 6. 404 Cattle
350 { Beef. 8.50 to 8.75, 7.25 to 7.75
6.75 to 7.00 2 25 a 0 14
extra, No. 2d + 3d Quality + ordinary
54 { working oxen $75. 100. 125. 150 pr.
Cows + Calves $25. 30. 40 + 50.
yearlings none; 2 years 22 to 27. 3 yrs 28 to 34
Sheep & lambs. 2100 at market.
1.50 to 2.50 ea; 3.25 to 4.00 a 5½ to 6 lb.
Hides 7¾ to 8½ c per lb. Tallow 7 to 7½ c lb
Pelts 50c to $1.87 ea. Calf Skins 13 to 14½ c lb
Veal Calves $4 to 7.00 each

Prices July 1859

New York Wholesale Prices

Oct 21. 1857, during money pressure (Tuberm

	Prices May 19 1858	July 14. 1858	July 8 1859
Butter			
Orange Co. pails	25 to 28c	— 24 — 18 to 20c	18 to 20
State, extra	21. to 23	22 to 24	18 to 18c
tubs State fair to prime	17 to 19	17 to 19 Western/Ordinary 7 to 18	13 to 16
Ohio good.	14 to 16	18 to 20 — 12 to 14 West.	13 to 16
Ohio common	12 to 14	14 to 16	11 to 12½
	Western Reserve best.	22 to 23 — 15 to 16	
Cheese			
Extra lb	— 7½ to 9½c	— to 8¼ — 8 to —	8 to 8½
Prime "	— 6 to 7	6½ to 8 — 6 to 7½	6½ to 7½
Poor "	4½ to 5½ skim?	3 to 5 (dumes?) 2 to 4	2 to 5
English or Goshen	10 to 11 Goshen	10 to 12 — 10 to 12	10 to 11
Pine Apple	13 to 15 Ohio	8 to 10 — 8 to	
Meats			
Beef by side	6 to 7½c	6½ to 7½ — 5 to 6½	Roasting 14 to 16c lb } Beef 7 to 9
Veal	— 9 to 11 carcass	5 to 8 — 6 to 8	Pots & Stew 20c. } 8 to 10
Pork prime	8 to 8¼ — "	6½ to 7 — 6½ to 7	Cutlets 9 to 13c. Roasts 16 to 18c } 8½ to 9
Mutton	6 to 8½ — "	7 to 10 — 5 to 7	Lard 12c lb Tongues 10c Chops 14c } 7 to 9
Lamb	— 9 to 11 " each	8¼ to 5⁸ carcass	10 to 12 — 12 to 14 lb — 12 to 14
		Roast pigs	— 1¼ to 1.50 ea
Poultry			
Fowls lb	10 to 13	10 to 12	12 to 14c — 14 to 16c lb
Chickens "	12 to 14 pr	75 to 125	— 75 to 100 } some 60 to 100 pr. 50 to 60 some 1.00 to 1.20 pr. 75 to 1.4
do. Bucks Co. "	14 to 16		— 15 to 16 lb. 12 to 16
Turkeys "	12 to 16	12 to 14c	— 14 to 16 — ea 1¼ to 1½
Geese com. "	10 to 12	11 12	Cooking 25 to 62 ea
do best "	12 to 15	12 to 13.	do fat 1⅝ 1½
Ducks "	15 to 18	pr 100 to 1.25	— pair — 75c to 100
Live Poultry			
Old Fowls pr.	62 to 75	62½ to 0.75	— 75 to 81 pr. — 30 to 62
Chickens pr.	56 to 62		— 50 to 75
Turkeys lb.	12 to 13	10 to 12½c	— 13 to 14 lb. 10½ to 11c
Geese L.I. ea.	87 to 1.00	1.00 to 1.12	Tame Pigeons 8½ to — Guinea Hens pr. 62c to —
do com. ea	87 to 50		pair
Ducks pr.	50 to 1.62	0.88 to 1.25 — 62 to 75	22c lb. 50 to 62
		squabs	$3 doz 1.87 to 2
Game			
Partridges pr.	62 to 75		— 40c pr. 50 to
Woodcock pr.	40 to 50		— 50 to 75c doz — 1.50 to 1.75
Quails doz.	1.87 to 2.50	1.00 to 1.12	1.00 to 1.50
Pigeons doz.	62 to 75		
Pigeons stuffed doz	1.00 to 1.25		
Ducks, Canvasback pr	1.50 to 2.00		
Ducks, various sorts pr.	37 to 1.00.		
Plover doz	1.50 to 2.00	pr. — 37 to 50c	
Hares pr.	37 to 50		
Rabbits. ea.	10 to 15		
Venison from Maine lb.	10 to 12		
Prairie Chicken pr	37 to 50		
Squirrels blk & grey ea	— 10		
Pigs, roasters 8 to 12 lbs ea	1.75 to 2⁸		
Lard in bbls &c lb.	12 to 14	— to 11½	— 10¾ to 11c
Cucumbers lb	— 5	do trimmed	7 to 7½ — 8½ to 9c
Tallow lb			10 to 10½ — 9½
Eggs state, good, actual no.	16½ to 17c doz	— 10 to 10½	— 14 to 15 — 16 to 17c
" Invoice no.	doz 14 to 15		
do Western, best count, good	16 to 16½	Ohio 10½ to 11	— 11 to 13
do do Invoice count			17½ to 18c
do Jersey & L.I. fresh	7½ to 8 for 12½	doz. 11½ to 12	— 17 to 18 — 17½ to 18
		Canada.	14 to 15

New York Wholesale Prices

	Oct 21. 1857	May 14 1858.	July 14 1858	July 6. 1859
Apples, barrel				
Western, mixed lots	2.00 to 2.50	Russets 4 to $5. bbl.		new from Norfolk 4 to 5$ bbl. or 4½$
Western, better, Gravenstein, Spitz, Reds, Blush, Pippins	2.75 to 3.00		50 southern or Virginia 2.50 bbl.	
Pears, ½ barrel				
Seckel — bbl.	9 to 13$			
Vergalieu "	9 to 13			
Com. Cooking "	2½ to 3.			
Peaches, out of market		from Charleston crates of 1½ bushels poor 50c best $8.		from Savannah 6 to 7$ ½ bushel for best. Some much lower.
from Georgia		6 to 8$ crate		
Quinces, bbl.	3 to 5$			
Grapes, not good				
Isabella best lb.	15			
do. prime "	10 to 12			
do. common "	2 to 4.			
Cranberries — barrel				
Extras — bbl.	9 to 9½			
Prime — "	7 to 8			
Common — "	5 to 6½			
Tomatoes L.I. basket	62 to 75c		Charles to 4½ Savannah Norfolk	$3. to 3½ bushel 1.75 to 2$ bushel.
Potatoes, barrel				Potatoes bushel
Mercers best	2.50 to 2.75	2.25 to 2.62	3¼ to 3½$	New 1.00 to 1.25 L.I. Norfolk 2.75 barrel N. Scotia 50 to 55 bush wholesale new L.I. 69 to 75 bush do - 88 to 100. Norfolk 2.75 to 3.00 per barrel do 2.50 to 2.75
do. Coms.	2.00 to 2.25	1.75 to 2.00		
Junes, Northern	1.75 to 2.00	1.75 to 2.00		
Peachblows Northern	2.00 to 2.50	2.75 to 3.00		
do. L. Island	3.00		Dykmans 3 to 3.50	
Rovers. R. Island	2.75			
Western Red. L.I.	2.25 to 2.50			
do " Northern	1.50 to 1.75	1.25 to 1.50		
Californias	1.25	1.00 to 1.25		
Sweet — Virginia in bulk	2.50			
do — Delaware do	2.50			
do — South Jersey in bbl.	2.75 to 3.25		to 5.00	
Bermuda — bbl.		4.50 to 5.00		new. Com. 100 bunches 5c $5.00
Onions				
Red, barrel	1.25 to 1.50	1.25 to 1.50	bunch 5c	
White "	2.50 to 2.75			
Garlic 100 bunches	$6		to 5.00	
Turnips Russia barrel	1.00		to 1.00	
do White no sale			new. So. 100 bunches 2.00	White bbl. 2$ to 2½
Squashes, marrow, bbl.	1.25 to 1.50			
Pumpkins, cheese, hundred	$4 to 8.			
Beans white small bushel	1.50 to 1.75	1.10 to 1.15	1. to 1.10	
do lima shelled bushel	3.50 to 4.00			
Cabbage hundred	2½ to 4$	2 to 5$.	4 to 5$ 100	
Egg-plants doz.	25 to 62c			
Peppers, green sweet	37 to 50c per 100			
Okra in bags	40c per 100			
Honey, common hive	10c per lb			
" comb, strained	12 " "			
" Cleared boxes, buckwheat	14c			
" do " white clover				
Buckwheat flour 100 lbs	2. to 2.25		good	10 to 11 cents
Broom corn, nice new.	7$ 100 lbs		3.50 to 6.50	
do do com. old	3 to 4c lb			
Chestnuts — bush	3½ to 4$			
Hickory nuts do.	1½ to 2$			

New York Wholesale prices. 1858

July 14. 1858.	July 2. 1859 Retail	July 6 1859 Wholesale
Beets 100 bunches 2 to 4 $	$ 8 cts bunch	
Cucumbers bbl. $3 —	4 per 100	2 to 3 $ barrel
Lettuce box 50 c	2 to 3 c ahead	L.I. 25 c. 100.
Blackberries. bushel $5. L.I. —	6 c basket	~~[illegible]~~
Huckleberries " $5	—	$4 bushel
Raspberries basket 13 a quart 6 to 8 c.	10 c pt basket	8 cts quart
Cherries. pound 4 to 10 c	6 to 10 c lb	Orchard, 12 to 15 c lb; Red sour, 10 to 12 c lb; Blk mazard 4 to 5 c lb
Dried Apples lb — 5½ c		7½ to 8 c lb. S. $ to $¾ N.
Peas in pods. bushel 50 to 75 c		L.I. 62 bushel

On the 6th of July, 1858

Beets new 100 bunches 3. to 4. $			
Cucumbers. barrel Ct. + L.I. 3 to 4			
Melons, southern. ea 25 to 50 c			
Tomatoes. do. bushel $4. —	25 c per quart.		
String beans L.I. " 50 c.	37 to 50 a peck	L.I. 38 c bushel.	
Whortleberries " $5.00		$4 bushel	
Gooseberries " 1¼ to 1½		Conn. 2.75 to 3 $ bushel	
do. English " 2¼ to 2½ c		Eng. 3 to 4 $ bushel	
Currants lb. 4 to 5 c			
Cherries lb. Tartarian — 12 c			
do " Blk heart 9 to 10		~~Orchard~~ 12 to 15	
do " White " 10 to 12		Red Sour 10 to 12	
do " Mazard 5 to 6		Blk mazard 4 to 5	
Peaches. crate of 1 bush c, ea 3 to 6 $.	2 to 7 $ crate 7/1 bushel	Savannah best 6 to 7 $ 1/1 bushel in bad order, crushed.	
from Charleston + Macon, Ga.			
Peas, marrowfat. bushel pods 44 to 50.	25 c a peck.	— 62 c bushel	
Onions Bermuda, lb. 2½ to 3 c			
Potatoes Bermuda, bar. 4½ to 5 $.	$4 to 4½ $ barrel		
Pine Apples Bahama 6 to 8 c			
Cocoa nuts, Baracoa 18 to 20			
Bananas, per bunch $1.00 to 1.25			

Squashes	75 to 1.00 doz
Asparagus	14 to 20 c bunch
Radishes	18 cent doz.
Parsnips	62 to 75 c basket
Water Melons best	$3. 100
Musk Melons, Savannah, Ga	9 to 10. 100
Dried peaches, nominal	12 to 15 c lb

most are in bad order.

Prices. 1859
From Springfield Republican.
Aug 26. 1859.

PRODUCE AND PROVISIONS.—Breadstuffs have been steadily advancing through the week, and flour is now from 30 to 50c higher per barrel. There has also been an upward tendency in other descriptions of produce, the market quotations being as follows:—

At *New York*, middling uplands cotton 11½; flour, fine and 3.25@4.30, superfine state 4.[illegible]@4.60, extra state 4.[illegible]@4.55, round hoop Ohio 5.[illegible]@5.30 for old and 5.40@5.60 for fresh ground, common to good extra western 4.70@5.25, southern mixed to good 5.25@6.50, fancy and extra 6.50@7. Canada extra 4.[illegible]@5.75; wheat, new mixed Michigan 1.30, new white Kentucky 1.50, new southern red 1.26@1.24, new southern white 1.40; corn, old mixed western 78, new 72@73, yellow western 85; oats, northern and western 37@43; beef, country mess 7@7.25, prime 5.50@6, repacked Chicago 8@11; pork, mess 14.37@14.[illegible]5, prime 10@12; lard, in bbls 10@11½; rice, 3½@4½; sugars, ad a[illegible]d[illegible]e on the week, muscovado 6[illegible]@6¾, Havana at 6; coffee, Rio 11½, Laguayra 8; molasses, New Orleans 41@42 muscovado 2[illegible]@[illegible].

At *Boston*, common western flour $4.25@4.50, fancy 4.50@4.75, common extras 5, family 5.25@5.50, superior 5.50@8; corn, southern yellow 93, white 90; oats, northern and Canada 45@48; rye 80@85; pork, prime 11@12, mess 14@15, clear 18@20; beef, eastern and western mess 10@15.50; lard, in bbls 10½@11½, in kegs 12@13; smoked hams 10@11; rice 2¼; sugars, Cuba yellow 7½@8, Cuba muscovado 5¾@7½, Porto Rico and New Orleans each 8; winter sperm oil 1,88, spring and fall do 1,38; crude whale oil 45@80, refined do 50@55, No. 1 lard oil 78@82, extra lard oil 88@92, molasses, sweet muscovado 24½, Cienfuegos 22@27; coffee, Java 14½.

At *Albany*, extra state flour 4.25@4.75, common to good western 4@5, extra western 5.25@6.25, fancy Genesee 5.50@6.25, extra Genesee 6@6.95; the market is bare of corn, and sales have been made at 79 for car lots to arrive on eastern account; pork, mess 15.[illegible]@15.50, clear 18@18.50, boneless 19@19.50; beef, state mess 9@9.50 extra do 11@12, extra Chicago 14@15; new state butter 15@17; new cheese 8@9; eggs 13@14; beans 90@1,00, dried apples 8@9.

WOOL.—This year's crop of wool is probably the largest ever shorn; and it has mostly passed into the hands of speculators and manufacturers at an average price of 40c. The yield of Wisconsin is estimated at one million pounds, and that of Michigan at three and a half millions. Parties in Hartford, Berkshire county, Boston and Springfield have made heavy purchases in anticipation of a rise. Probably one million dollars has been invested from Massachusetts in this article within the last two months; and most of the money has been drawn from the banks. Already some sales have been made at an advance. At New York there have been sales of domestic fleece at 35@55 according to quality, domestic pulled 30@50, Texas 40. At Albany medium domestic fleece 43 cash.

270

Indian corn.

Crop of 1857 was late in all eastern and Western States of Indian Corn, but a large portion got ripe fore the first frost, which was Sept 30, from Western Ohio to Maine. Frost was earlier in some states farther west. More or less corn has been by frost considerably injured in eastern & some Western states. The crop is large in some states, but in many is hardly middling. — Accounts from various states mention that they cut up their corn & pack it in bunches or "shocks" to secure it from the frost; this is done also to preserve the stalks in better state for fodder. The cutting up does not perhaps extend beyond Ohio if to that state.

Winter & Spring Wheat.

It appears from Newspaper accounts that most of the wheat raised in Northern Illinois, Wisconsin & Iowa is Spring wheat; and much in other states. The wheat raised in New England is generally Spring wheat. The dark colored, common flour, from the west, is most of it from Spring wheat.

Winter wheat is better than Spring, for these reasons:
1. It ripens 2 or 3 weeks earlier. 2. Its yield is greater.
3. It can be sowed in September, when there is more time than in May.
4. It is superior to Spring in flour, for all domestic cooking.

Sow winter wheat before 10th of September, 1½ to 2 bushels per acre; cover it 2 or 3 inches deep. Sow on a few bushels ashes in the Spring. Soak the seed 1½ hours in salt pickle. 4 bushels wheat raised by a N.E. Farmer is worth as much to a family as a barrel of flour.

C. Ctr. N.E. Farmer. H. Poor. N.Y. Aug. 1857

Indian Corn in Europe.

W. C. Bryant of N.Y. Evening Post, Sept 1857, had observed I. corn in South of France & N. of Spain, and says an American farmer would not have been proud of such crops. The stalks were small & each produced only a single short, light ear.

Price of Grain in N.Y. Nov. 3. 1857

Wheat white	Genessee, South, Missouri	$	1.30 to 1.55
do do	Canada, Michigan, Ohio		1.15 to 1.35
do Red	Western & Southern	—	1.15 to 1.31
do Spring	Chicago, Milwaukee		1.00 to 1.08
Rye 75 to 84c	— Indian Corn		70 to 80c
Barley 75 to 85	— Oats		40 to 47c

Price of Flour in N.Y. Nov. 3. 1857 per barrel

Common 4.70 to 4.75, and 4.80 to 4.95. N.Y. Mich. Ohio, &c
Better. 4.95 to 5.25 — Best 6.75 to 7.75. Genessee, St Louis, &c
Rye flour 3.50 to 4.00 fine. Super Rye 4.25 to 4.75.
Corn meal 3.25 to 3.50 N.Y. — Corn meal. Brandywine 3.90 to 4.00
Buckwheat 2.25 to 2.37. 100 lbs.

England. Nov. 1. 1857

English wheat is 58/ to 62/ per quarter; Black Sea wheat 50/ to 52/6 Dantzig 60/ to 68/ Sandomiska 49/6 for 492 lbs. White wheat and red wheat are distinctions in England.

Grain & Flour. Transportation.

m. 2. 212. b.

1857. Oct. A newspaper says flour is transported from Nashville, Tenn. by way of Cincinnati, to New York for $1.50 per barrel. By way of Charleston, to N York the freight is 1.76 per barrel. By New Orleans, it can be sent to N.Y for 1.25 per barrel.

A lot of flour has been sent from Detroit, through Canada, to Portland, Maine, 849 miles for $1.05 per barrel. (So said.

Flour, by rail road, from New York city to Northampton, is 55c per barrel for single barrel; 45c per barrel for 6 or 8 barrels.

1857. Oct. Flour is transported from Chicago to Buffalo at 10 cents per barrel. [Can this be correct? see below.

Freights to Europe (Sterling money) 2/4 a barrel; Grain 7¼ to 8d per bushel. Flour to Liverpool 2/4 a barrel; Grain

1857 Nov. Flour to London 2/9 to 3/. Grain to Glasgow, 9½d to 10d per bushel. Cotton to Liverpool 5/32d per lb.

British Import of Wheat estimate for year 1857. 8 Quarters

From Northern Russia	2 quarters 135.000.	France, Holland, Belgium	1.000.000
Denmark, Duchies, Prussia, Hanse towns & Germany	50.000	Italy & Sicily	150.000
Spain	150.000	Egypt	500.000
Turkey proper			150,000
Wallachia & Moldavia	700.000	U States & Canada	1.500.000.
South Russia	265.000.	Total	4.600.000 Quarters
Other Countries		(or 37 millions bushels.	

Wheat in Vermont [N.E. Farmer Nov. 1857.

J. L. Lovering of Hartford, Vermont raised in 1856-7. 5 acres of white wheat, called "White blue stem", and and measured it in August 1857, 212 bushels, or near 39 bushels to the acre. It weighed 63 lbs to the bushel and two bushels ground made 99 lbs of the best flour. 4 bushels will make a barrel of flour. N.E.

Seed Corn.

A writer in Count. Gent. 1857 directs that the largest, ripest ears should be selected for seed corn, and braided together by the husks in threes, and hung in a dry place. [This was the way when I was a young S.J.

Transportation of Wheat from Chicago. Nov. 1857

The Tribune says the freight from Chicago to N York by the ~~rail & canals~~ is 1 dollar per 100 pounds, or 60 cents a bushel for wheat. It will be about 10 per cent more for winter, all the way by rail road.

It is said that wheat can be bought in Odessa, Russia, at 1.00 per bushel, & brought here at 20 cents per bushel. Can this be?

Indian Corn.

This is the great American staple, of immense importance to all the people — the crop in the southern states, exclusive of alluvial soils, does not equal 10 bushels per acre; and on the rich river bottoms, 40 bushels per acre is a first-rate crop. On the boasted corn lands of the western states, the average is not over 30 bushels per acre, though crops of 100 bushels are not unusual. 40 to 60 bushels on rich prairies is a good crop. N.Y. Tribune May 58.

New York prices, May 26, 1858.

Wheat white 97c to $1.30, western & southern; $1.00 to 1.10 Genesee
do white red 98 to 1.08. Ohio. Michigan 1.00 to 1.16.
do Spring 77 to 0.83c Chicago: Milwaukee club. 85 to 88.
Rye northern 66 to 67c. Barley 56 to 61c. Oats S. 25 to 32
Beans white 95 to 1.12½. Peas, Can. 90 to 95: Oats, W. & N. 33 to 39
Indian So. 73 to 78c. Corn, round, yellow, 77 to 78: White 72c

Flour

Superfine No 2,	3.00 to 3.60 bbl:	State, common brands	3.85 to 3.90
State, straight brands,	3.90 to 3.95:	State extra brands	4.00 to 4.10
Michigan & Indiana	4.10 to 4.45:	Iowa & Ind. extras	4.12 to 5.45
Genesee fancy	4.60 to 4.75:	Ohio extra	— 4.35 to 5.50
do. extra	4.85 to 6.50:	Canadian	— 4.20 to 5.45
Brandywine	— to 5.71:	Georgetown	— 5.15 to 5.75
Petersburg & Richm.	6.25 to 6.50:	Alexandria	4.55 to 5.71
Baltimore, Howard St.	4.60 to 5.75:	St Louis brands	4.70 to 7.00
Rye flour	— 3.00 to 3.40,		
Corn meal	3.50 to 3.85,	and for punchions	18.00.

Prices July 7. 1858.

FLOUR AND MEAL.—The market for Western Canal Flour is a fifteen quotable change. Superfine State is scarce and in demand at extreme rates, while extra do, is comparatively plenty and in moderate request at yesterday's quotations. Western extras, not fresh ground, are offered lower at the close, and are very dull sale, but fresh ground are scarce and wanted at improving figures. The demand is mainly for the trade, but in part for export. The sales are 10,700 bbls. at $3 60@$3 85 for superfine State; $3 95@$4 05 for extra do; $3 85@$3 95 for superfine Indiana, Michigan and Iowa; $4 00@$4 40 for extra do. (not fresh ground); $4 80@$4 70 for shipping brands of round hoop extra Ohio; $4 75@$5 for trade brands do.; $4 75@$7 for St. Louis brands, and $4 70@$6 50 for extra Genesee. Canadian Flour is without activity; the supply of common brands is limited, and prices are unsteady; the sales are 500 bbls. at $4 25@$5 15 for extra brands. Southern Flour is very quiet; the supply is good, and low grades of extra are quite heavy; the sales are 250 bbls. at $4 50@$4 75 for mixed to good brands Baltimore; $4 80@$5 60 for fancy and extra do., and $5 50@$6 50 for choice and family extras. Rye Flour is steady; the demand is fair; sales of 140 bbls. at $3 62@$3 50. Corn Meal is steady; sales of 60 bbls. Jersey at $3 50@$3 55, and Brandywine at $3 95.

We quote:

Superfine, No. 2	$3 00@3 60	Canada	$4 25@5 15
State, common brands	3 80@ —	Brandywine	— @5 10
State, straight brands	3 85@ —	Georgetown	4 90@5 60
State, ext. brands	3 95@4 05	Petersburg City	5 10@6 55
West'n mixed do.	3 85@3 90	Richmond City	6 25@6 50
Mich. & In. strait	3 90@3 95	Alexandria	4 60@5 60
Mich. ext. brands	4 05@5 35	Balto., Howard st.	4 60@5 70
Iowa & Ind. extra	4 05@5 35	Rye Flour	3 00@3 50
Genesee fancy brs.	4 60@4 70	Corn Meal, Jersey	3 50@3 55
Ohio extra	4 25@5 40	Corn Meal, Brands	3 95@4 00
Gen'see extra b'ds	4.75@6.50	Corn M., B's pun.	— @18 00

Grain in N.Y. July 7. 1858.

GRAIN.—The Wheat market is quite firm, and the demand fair for prime which is scarce and wanted to complete cargoes; the sales are 1,400 bush. new White Georgia, at $1 40; 1,200 do. new Red do., at $1 20; 250 do. new North Carolina the first of the season, consigned to Stoddard & Clark, at $1 20 for Red and $1 40 for White; 3,000 bush. Red Indiana, at about $1 02; 200 bush very prime White Michigan, at $1 20; 3,000 bush inferior White Canada, at $1 04; 10,200 bush hot and musty Chicago, at 70@72c., and 9,800 bush. fair Milwaukee Club, at 89c; prime would bring 91c. Rye is steady and in fair request; the sales are 5,200 bush. at 69c. for a lot to arrive, and 69½@70c. on the spot. Oats are held higher and are unsettled; Prime are scarce and wanted; sales of 4,000 bush good State and Canadian, at 40c.; Ohio and Chicago 47c, now held higher. Corn is better and in good request for the trade and the East; the supply of prime is very limited; the sales are 56,000 bush, at 70@75c. for unsound; 78c. for Western Mixed; 79@80c. for Southern White; Southern Yellow would bring 85c. readily. We quote:

Wheat, White	$1 00@1 20	Corn, R'd White	78 @ 79
Wheat, Canadian	1 03@1 10	Corn, W'n Mixed	77 @ 78
Wheat, S'n White	1 20@1 29	Corn, W'n Yellow	83 @ 84
Wheat, Ohio	1 04@1 10	Barley	— @ —
Wheat, Michigan	1 06@1 20	Oats, River & Can.	45 @ 48
Wheat, Mi. Club	80 @ 91	Oats, Western	47 @ 48
Wheat, Chicago S.	70 @ 86	Oats, New-Jersey	40 @ 43
Rye, Northern	69 @ 70	Oats, Pennsylvania	42 @ 44
Corn, Unsound	68 @ 75	Oats, Southern	34 @ 40
Corn, S'n White	78 @ 80	Peas, Black-Eyed	$3 50@3 50
Corn, S'n Yellow	84 @ 85	Peas, Canadian	1 00 @—
Corn, R'd Yellow	82 @ 84	Beans, White	95 @1 05

In N.Y. Tribune, July 8. 1858.

Flour was hardly ever lower than now. Much of the low priced is said the poor stuff. Very little higher than rye flour, or corn meal. The prices do not differ much from those of May 26. The better qualities are a little lower.

Flour April 1859

Lowest price	$4.50 to 5.40 bbl
2d "	5.50 to 6.00
Ohio 3 sorts	5.50 to 6.10
Genesee extra & fancy	6.75 to 8.25
Canada extra	6.50 to 7.50
Mich & Ohio extra	6.00 to 7.00
Georgetown	6.00 to 6.75
Rye flour	3.70 to 4.50
Corn meal	3.90 to 4.35

Flour July 6. 1859

Poor or unsound	$4.50 to 5.25
Several Kinds from	5.75 to 6.75
Extras, fancy, &c	6.50 to 7.25
Genesee Extra	7.00 to 9.00
St Louis Extra	7.65 to 10.00
Ohio, choice extra	6.85 to 7.50

Rye flour $4 to 4.75. Corn meal 3.90 to 4.20

Most of Grain is a little higher than it was May 26. The Ohio & Chicago wheat is Spring wheat — is now 79 to 91c. In May 77c to 88c. That at 70c is musty. Spring wheat is hardly higher, or very little higher than corn.

Grain April 1859

Wheat from	1.40 to 1.90	Bushel white
do from	1.35 to 1.50	red
Rye northern	80 to 87c	
Barley	75 to 80	
Corn N. & S. & W.	83 to 90	
Oats N. & S. & W.	50 to 60	
White Beans	1.10 to 1.25	

Grain July 6. 1859

Wheat red	1.45 to 1.50	bushel
Wheat white	1.65 to 1.80	"
Spring wheat	84 to 1.00	"
White Beans	1.05 to 1.20	"
do do Kidney	1.50 to 1.60	"
Rye	84c to 90c	"
Barley	56 to 68	
Oats	44 to 50	
Corn	84 to 90	
Canada Peas	1.02 to 1.05	

Cont. on p. 284 + 285.

Grain.

Prices in London in 1733. as published in the London Magazine, monthly. A. Bearley.

		Jany. 1733.	July.	December
	Wheat	24 to 26	22. 25.	28. 34
	Rye	14 to 15	13. 14	17. 18
	Barley	14 to 15	12. 15	14 - 18
H (use)	Beans	18 to 20	14. 19	16. 20
P	Malt	16 to 19	17. 20	17. 20
	Oats	15 to 15	8. 12	10. 14
	Tares	20 to 23	18. 23	18. 23
	Peas	18 to 20	....	22. 24
H.	Peas	14. to 18	....	16. 19
B.	Malt	19. to 21.	16. 18	16. 19.
	Hay loads	36/. to 42/.	36/. to 40/.	34/. to 40/.

These seem to be the Shillings per quarter, but there are no marks to designate what the figures mean except Hay.

Prices in the Money Pressure of 1837 in N. York.

In 1837 the crops were cut off. Flour in May, was in N. York at $7.25 to 8.75. May 18, 1837, a cargo of German wheat sold at $1.45. June 1. flour was 8.50 to 10. German wheat sold at 1.50. June 15. large quantities of foreign wheat were sold, also rye, and flour was 9/8 to 10/8. June 22, flour was 10.50, and wheat from Germany, Trieste and Dantzic was sold from 1.50 to 1.65 per bushel.

N. Y. Evangelist. Nov. 1857

Dwight Vol 1. 376 } Wheat Pres. Dwight says, does not grow well 30 miles east of Con. river, or in Worcester County, while it grows well on lands not too wet nor too lean west of that line. A traveler scarcely sees a field of wheat in going 100 miles easterly of the 30 mile line. This said in Jenny of 1796.

p 377 Bread in this region is made of rye meal sifted, not bolted, mixed with Indian meal. He describes this Worcester County bread.

Wheat & Transport. 1672.

Contributions from Northampton to Harvard College

	60 bushels of Wheat contributed at 3/.	£ 9. 0. 0	
	520 wt. flour (meant 560 lbs + 20 lbs or 5 lb. of grain + 2 cd. over order) at 12/. Cut	3. 2. 0	
Fm. 16. 113.	224½ lbs flax at 1/. (in two barrels)	11. 4. 6	
	a piece of bacon at Windsor of Cuniffe	0. 9. 0	
	4 barrels for flour and flax @ 2/6	0. 10. 0	
	Shrinkage of Wheat 2 bushels 1½ peck @ 3/.	0. 7. 0	
	Cash, silver paid to Mr Stoddard, & held Wilton	0. 12. 4	
	"Debt unpaid, on the account"	1. 1. 0	
		26. 5. 10	
	Freight.		
	Carting 60 bushels to Windsor @ 1/.	3. 0. 0	
	" 2 barrels flour to do @ 5/.	0. 10. 0	
	" 2 " flax to do @ 3/.	0. 6. 0	
	Boating all to Hartford & housing, measuring and carting to water side at Windsor @ 130	4. 9. 0	
		30. 14. 10	
	Lt. Wilton received of individuals	29. 17. 10	
	Due to Wilton 17/. He took the silver 12/4. for the 17/	0. 17. 0	

Wheat was only 3/. a bushel when flax was 1/. So price must have been less.

[Cont. on page 284 [Grain by the acre p. 277.

Hidden Treasures or Digging for Money.

M. 2. 256.
M. 11. 316

Wallingford, Vt.

A correspondent of N.Y. Tribune, Sept. 1857, says people have been blasting & digging on a mountain in Wallingford, Vermont, for 15 years, at intervals, expecting to find treasure. There is a tradition that a company of Spaniards once worked a silver mine on this mountain, & left their silver buried there for some reason, having quarrelled — The correspondent says fortune-tellers, wand-bearers, clairvoyants and spiritual mediums had been consulted in regard to the treasure and some of them encouraged the idea of hidden treasure. Man was sinking a shaft in 1856; in 1857 all were gone and the hole was full of water.

Templeton, Mass.

Excavation for precious metals in Templeton and Hubbardston on a hill in both towns, before 1745. See Worcester Magazine I. 120, 121, 122.

Whitney's History of Worcester Co. Hubbardston.

The object of pursuit was silver ore — not buried money.

M. 2. 274. Grain on the Ground, by the acre.
or unthrashed.

Hamp. 247. Sam. Porter 1689. had 10 acres winter wheat @ 30/ 4 acres peas @ 15/. 1½ a barley @ 40/. 6 a. corn @ 40/. ¾ a oats 20/ ½ acre flax 40/. — Peas were 2/6, rye 2/6. corn 2/ in same inv.
" " Samuel Moody. Oct 1689. had 1 corn 40/ an acre + oats 20/.
" 57. William Partridge 1668. 15½ acres wheat, 1a barley, 1a rye, 3¾ acres oats, 3a peas. 4a 3 corn
Con. 7. 47 Thos. Bissell, Windsor, 1689. 7 acres wheat 5£. 4 a rye 8£ 3½ acres peas 4£. 4 acres oats 4£. 5 a Ind corn. 6£. hay 1/8
" 7 58. John Porter, Windsor Sept 19. 1688. — 4 acres corn at 40/. 6 acres wheat 4 winter 1 spring, at 32/ acre; 1½ acre rye @ 40/ 2 " Oats at 20/. 2 a peas, no price.
" 7. 82. Samuel Wolcott, Withersfield 1695 — 10 acres rye @ 30/ 1 acre oats 30/. 5 acres corn @ 40/. (Corn was 2/6, rye 2/10
Con. 5. 351. H. Penny Sept 1683. 6 acres wheat @ 46/8; 1½ a rye @ 40/ 2 acres peas @ 30/. 1 acre of flax in barn 80/. 1 load barley 40/ 4 loads hay @ 20/. 1½ acre Oats @ 40/. 4 a Ind corn @ 50/.
Con. 5. 357. Henry Grimes of H. 1684. 5½ acres wheat 10£ (36/4 an acre) 5½ acres summer wheat same, 10£. 6½ a Ind corn 16£ (40/.) 1 acre barley 00 oats £4. 16 acres grass @ 10/.
Con. 5. 357. B. Newberry 4 a Ind corn @ 30/. Oct. 1689.
" " Mrs Osborne 2 a wheat @ 32/. 1 acre rye 15/. Oct 1689
" " October 1689. Oats 20/ acre, rye 40/. Peas 23/. Wheat poor 14/
" " " " Ind corn 24/
" " Sept 1688. John Porter Wheat 32/. acre; Ind corn 40/. acre
" " Rye 40/. Barley 40/. Oats 20/. — 1693. 1 corn 36/ acre
" " Nov 1706 Wheat + rye, sowed that season, 14/. an acre
In 1682 to 1690 in Conn. Peas were 3/. meslin 3/6. Barley 3/6 & 4/. Barley malt 4/ Rye 3/. Wheat 4/. oats 2/. Indian corn 2/6 In inventories
Con. 7. 55 1690. Sept. 1. 9½ acres wheat rye + corn at Westfield (at 21/.) 10£

278. Old Manners & Customs. [Cont from M. 15. 432

Customs at my fathers. from Sister Lyman born in 1782, and my own recollections. Oct. 9. 1857.

Reading the bible for prayers. My father always read the bible by course for morning prayers. omitting nothing. Chapters of proper names and Levitical laws and Solomons Songs were all read. Many others did the same, but it is believed that some men made selections or omissions.

M. 2. 268. Meals. Breakfast

At breakfast there was always meat of some kind cut into mouthfulls, and eaten from one plate or platter, by adults, with bread & butter &c. Children had bread & milk. Sister Lyman was married in Dec. 1802, & up to that time she says they had no plates on the table at breakfast. They always had tea in the morning. Potatoe was served up like meat, in mouthfulls.

Dinner.

The meat, the pudding, & some other things were cut up and handed round on plates. Sometimes the vegetables also; & sometimes each helped himself to potatoe. — The Indian pudding boiled in a bag was common at dinners some portions of the year, but more frequent in winter than in summer when vegetables, corn, beans, &c. were plenty. Cabbages & Turnips were much used. Always a good supply of meat. There was no butter on the table at noon, usually — no pie. Bread plenty. Potatoes not peeled.

Supper.

Sister Lyman is confident that tea was not used at night at my fathers previous to 1802. except when company were present. The women supped chiefly on bread and milk before the men came in from labor in summer, &c. and the hired men & laboring boys had bread & milk & additionals if they chose it. Some had one & some the other, and some had both. My father always had bread & milk for supper. Children had bread & milk.

M. 18. 437. Bread & milk.

Pies were made at my fathers once a week, when bread was baked, but they were for company, and some for the family, & pasties or turnovers for the children. — Pies were not eaten daily but now and then.

My father's Family

My father always killed a beef creature in the fall or beginning of winter. Had salt pork in abundance. Some veal, mutton, lamb and poultry. Fresh meat was plenty while it was cold weather. Sausages, & Lard were plenty, and the Tripe was always saved. The tallow from the beef & sheep made the family candles. The salt beef lasted till warm weather, dried beef, and pork hams smoked were abundant.

p. 211. Yeast, called empty ags was the emptyings or bottoms of the beer barrel. No other was used. Of course beer was brewed pretty regularly. There was some malt in it, some hops, apples & pumpkins dried with the skin on, &c.

Though my father kept 6 or 7 cows, there was no care to have a winter cow. They all calved in the spring or latter part of the winter. There was a time in the winter when milk for children was short — even skim milk was scarce. Children then had some bread and cider, instead of bread & milk; another substitute was skimmed milk boiled (sometimes water mixed with it) and turned upon a pan or tray of bread, cut up in mouthfulls (which he calls being crumbed, or crumbed bread); the skimmilk having been a little thickened, sometimes, with flour, when over the fire. This dish of bread and boiled skim milk with a little flour, was always denominated "Porridge" — Thickened milk ~~milk~~ without bread, was never used at my fathers.

m. 18 437. 438

m. 18, 403. Hasty pudding and milk was a meal for all or supper, about once a week, & children had it in the morning. Fried hasty pudding was not used at my fathers.

m. 2 212 c. m. 19. 279 Sister Sarah Hooker attended school at South Hadley in 1807, and at Westfield Academy in 1809. She says food was served up then where she boarded in those towns, as it is now, or each had her plate &c. Tea night & morning. She says it was different at our fathers, or had been a few years before.

See p. 292

My Grandfathers Family. Rev. Jona. Judd.

Sister Lyman who took care of my uncle's store & boarded with her grandfather some time, says they did not live as well there as at our fathers, but they always had tea twice a day; and my uncle had coffee twice a day; the others did not meddle with coffee!

Gen. & Misc.
1. 125 Description of manners & customs in the Old Colony, about 1765 — as to food, dress, dancing, washing & ironing, diseases, &c.

Old manners & customs, from Mrs. H. B. Stowe's "The Minister's Wooing," in the Atlantic Monthly for December, 1858. The minister was Dr. Samuel Hopkins, & the scene was at Newport, R. I.

In those days people held to the singular opinion that the night was made to sleep in. The tea party broke up at the tolling of the nine o'clock bell or before. Good society in New England generally took its breakfast at six, dinner at 12 and tea at six. Company tea was often taken an hour earlier, because each had children to put to bed & other domestic duties to perform. A tea party assembled at three & held session till sundown, when each rolled up her knitting-work & wended home. Newport had some families who affected state & splendor, but the majority lived as elsewhere in New England in thrifty simplicity, & labor & intelligence went hand in hand, perhaps a greater harmony than the world had ever seen.

The old fashioned kitchen was the family dining and sitting room on ordinary occasions. The kitchen was the throne room, the pride, of the N. E. matron. Every thing was done or doing there — washing & baking were done in the morning, & linen fluttered over the green yard on Monday mornings. Breakfast came soon after & every knife, fork, spoon & trencher was clean & shining. The floor was sanded with white sand; the ancient fire place stretched across one end, a vast cavern and a cozy seat might be found in each corner, distant enough to enjoy the crackle of the great wood fire. A dresser ran across the room on which was displayed great store of shining pewter dishes & plates; a wooden settle or settee was by the side of the fire. The old New England kitchen was clean & roomy; there was a room mark on the floor, to which the old clock had to conform. The crickets sometimes chirped around the stone hearth, & the flickering flame cast dancing shadows on the walls, while grandmother knitted, & Puss purred & Rover lay dreamily.

The best room was opened & aired — it had white window curtains, a polished mahogany tea table, six mahogany chairs with claw talons grasping balls; the white sanded floor was crinkled in curious little waves, and the buffet-stand across the corner with glass doors, whence came displayed the appurtenances of the company tea table — real china teacups, a silver cream pitcher, silver spoons, China cake plates. The good woman wipes her hands on a rolled towel in the kitchen; the daughter has a stuff petticoat and white short gown. She could read & write, spin on the little great wheel, & make with the needle towels, napkins, sheets, pillow cases; work samplers, &c. sew & embroider, shape & cut, wash, iron, make bisc'ts

Old Manners & Customs

Mrs. Stow.—continued

and preserve plums. In her bedroom was a small table and on it the library of a well taught young woman of those days—"The Spectator", "Paradise Lost" Shakspeare and "Robinson Crusoe"—the Bible and works of Jonathan Edwards. A little one side was Sir Charles Grandison; read, but not fully admitted—the only novel that the strictest people allowed their daughters to read. It had seven volumes—"a trailing, tedious, delightful old bore". In this little room they read & wrote and thought & prayed.

Dress was in those times a very simple affair; now it is becoming in some cases the whole of woman. Women had rich garments then, but they were contented with plain stuff & homespun for every day. When Mary changed her dress, she exchanged her short gown & petticoat for those of finer materials—a shift of India chintz & a striped, jacket short gown.

Mrs. Brace.

Old Times at Newington, Conn. by Dr. Joseph Brace in his Half Century Sermon 1856. He was settled in 1806—All drank liquor, though accounted temperate; Excellent men had distilleries; materials were abundant and trading in spirits was honorable. When the mischief was understood, these good men abandoned the trade. Now for many years there has been here no distillery, no tavern, store, shop or other place of selling liquor. A wonderful change I have witnessed—The pecuniary means of the people are augmented ten fold in 50 years. Scarce a floor was carpeted when I came; now all have carpets. Elegant furniture, center tables & beautiful books abound. New houses have taken the places of the old; migration to the west has been checked. Instead of 2 or 3 cumbrous vehicles, lines of polished carriages now come to public worship. When I came here, the minister & his wife rode together on a saddle & pillion, & others did the same. For a long time we had no post office, but sent to Wethersfield or Hartford for letters—Now there is a constant mail. The music of the spinning wheel, once so universal in our habitations, has given place to the sound of the piano and melodeon, which are skilfully used, while the hand cards, wheel & reel, if seen, would scarce be known by our daughters. I wore fine linen made of flax by kind hands raised in the house; & donations to the family were given in homespun yarn. This infirmary house was unfurnished, some in severe cold came from remote parts of the parish, & saw no fire till they reached home. There was reading among the people and there is now. We had only two newspapers, the H. Courant & H. Mercury, & the Evan. Magazine. Now we have papers, Magazines & books without number. For twenty years there was no signal for the hour of meeting; at length money enough was gathered to buy a bell.

Grain & Flour

Flour sent to Hartford. &c. after the revolution.

Prices 97. L Shepherd sent to Hartford, 1788. Cwt. 24s. Dr. 23 0 15/ C. 7.5.6

do 96. { He bought in 1787 + 1788. Flour at 14/. and 13/. Cwt.
{ sold 9½ Cwt at 12/. — some came from Conway.

do 97 He sent some wheat to Hartford June 1788 at 5/.

do 137. Breck & Hunt sent flour to Boston 1772, &c.

do 149. S & Hunt. Flour in 1782 called 16/. Cwt.

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p. 244. Winnowing & cleaning grain [Cont. from. m. q. 293

In Connecticut.

Con. 5. 333. Winnowing Sheet. 1670. — Fan appears 1663. Con. 5. 332

" " "Winning mill" 1675. — Corn sieves. (that is, sieves to clean grain Con. 5. 333

" " Winnow Sheet. 1684 — Con. 5. 329. 1671. windsheet at barn.

" " do — do 1700.

Con. 5. 371. Fanning Wheat rye 1701 & 1702. 1½ d & 2 bushel

" " Fanning & threshing wheat. 1704. 6. bushel.

Con 7. 118. Dea. Jos. Loomis had a Winnowing Sheet. 1699.

" 7. 125. Samt Bissell of Windsor 1700, had "Winnow sheet".

7. 141. Wheat Riddle 1/. Con 7. 155. Old Fan 7/.

7. 157. Wheat Riddle 1705. 1/6. Con 7. 157. Fan 6/.

7. 164. a fan, 4 riddles & sieves. Jos. Andrews 1716.

7. 172. A Hasken 1707. 2 meal skeins and 2 corn sieves

7. 175. John Shepard 1707. wheat Riddle. 7. 181. wheat Riddle 1/6

Hampshire p. 252. Fan in 1661. Wheat skreen 1680. Riddle 1680. Corn sieve & meal sieves 1643

" p. 253. Screen 20/. and Wann 1685. Fan 1668. Winnowing Sheet 1674

Con. 5. 354. 1698 Corn fan 15/. Corn sieves. — Con. 333 Fan 1679.

" 333 1679. Flail! Rev. J. Hayes. just one noticed in Con.

" 354. 1683. a flail

Grain, Flour &c. [Cont. from p. 272 to 275.

Hadley

m. 2. 264 Fanning Grain. N. H. Hadley &c. Hartford p. 283

Prices 262. Caleb Stanley. Hartford. paid 1½d & 2 bushel for fanning 1701 & 2
" 2 Jos. Hawley paid 1½d bushel for rye 1714, and 1⅓d for rye 1717
" 1728 he paid for fanning meslin & Barley 2 bushel. (not much over 1/6 on
" 1730 to 1734. for Peas 2d & 3d, and Meslin 2d & 3d (about half in
" 1734. Meslin 3d. Barley 3d. Wheat 5d. (lawful, less than today
242. 1717. 1½d for fanning wheat.

Had 3. 376. The price of Fanning in Hadley, for wheat &c was 1/ old tenor in 1764 & 1715, or 1⅓d per bushel. This is about the old price in 1701. 2. 1714 & 1717, when money was not far from 6/ to a dollar.

Prices 62. Deac Eb. Hunt 1762 g[illegible] for fanning 2/ per day and also 1½ penny per bushel
do 69 Hezekiah Amott Hill, 2 bushel for fanning wheat 1/ for cost of 4 days
do - 96. Levi Shep[illegible] paid for fanning 1787. 2/5 per d.

Had. 3. 136. Noah Cook had a Winnowing Mill 1763. 64. 65
3. 157. Pierce winnowed peas in it in 1763

Prices of Grain in Hadley 1757 to 1775. & after 1783.
Sometimes higher than a cash price — a barter price
O.S. is Oliver Smith; E.S. is Enos Smith. J.P. Joseph Pierce

	Wheat O.S.	Peas O.S.	Rye O.S.	Corn O.S.	Meslin O.S.	Oats
commonly	4/	4/. 3/9	3/. 3/4	2/. 2/5. 2/8.	3/4. 3/6	1/6. 1/4
after 1783.	4/6. 5/. 1791.	4/	3/. 3/6	2/. 2/8. 2/3.	4/	1/6. 1/8

Barley was 4/. before & after Revolution O.S. Some 3/. J.P.

	Wheat J.P.	Peas	Rye	Corn	Meslin	Oats
1764 & 65 &c.	4/. 4/8.	4/. com.	and 1/8. 3/.	2/. 2/½	4/. Rye & seed	1/4. 1/6.
and 69 70	4/. 4/. 4/8.	2/.	3/. 3/4.			

Brain 6 bushel. 1775. 5.

Had. Enos Smith 1772 to 1775
3. 117 Wheat commonly 4/. some 4/4 & 5/. After 1783. often 5/
3. 118 Rye " 3/. some 3/4 & 3/6. after 1783. in 1781. 5/
3. 112 Peas " 4/. some 5/.
Corn " 2/. some 2/3 & 2/5. 2/8. after 1783. 2/5
Malt 3/. in 1775 & 1780. Smith bought; & Pierce 3/. 1766
Oats 1772 to 1781. 1/6 bushel: some 1/4
Provender or Peas & Oats 2/. 1772 E.S. 1773. 1/8. 1775 2/
do " " 2/. & 2/2. O. Smith 1757. & 66
do " " 2/. J. Pierce

Elkanah Smith
Had 3. 95. Peas 3/4. 2/9 (not good). peas & oats 3/. barter. 1764 - 1767
" 95 Rye 3/4. Corn 2/. 1758, 59 — do & do 2/5 " 1764.
" 98 Wheat 17 d. 5/. 1104. Wheat 4/8. 1764, and corn 2/5 — Peas 3/4. same

Rev. Chester Williams 1754. Summer wheat was 3/4. Winter do 4/
Rye 2/8.

Eleazar Porter Esq. 1758. Appraisal. Malt 2/8. Rye 2/8. Peas 3/4.
Meslin 3/8. & 2/8. Corn 1/10. Oats 1/2. Beans 2/8
— These are low prices — cash prices probably. meslin meal 3/8
Old prices?

Misc. 9. 150. Price of grain in Hadley about 1700, or 1683 to 1720
Flour at 10. Flour was 12/. but where wheat was 3/. 4/. 5/. kind
Did wheat yield over 3/4 bbs fine flour?

Grain Flour, &c.

Hadley

Provender was a common article in Hadley before
Had.2. 1687. and after. What the mixture was, does not
118.2. appear. Provender was 1/9 when corn was 2/. peas 2/6
119.2. and oats 1/6. 1687.
145. Provender 50 or 60 years later was sown; that is a mixture of two kinds of seed was sown, peas & oats — sometimes rye & oats, and called provender — In 1687 the grain was probably raised seperately, and mixed afterwards — This however is conjecture.

Provender was 1/6. 1/8. 1/9 and ~~after 2/.~~ sometimes 2/. from 1687 to 1708. It was only 2/. in 1720.

Money prices in Hampshire 1704 and a few years after
Prices p. 222 — Wheat 2/8 and 3/. Rye 1/8 and 2/.
Indian Corn 1/4. Peas 2/. & 2/3. Oats 1/.
Malt 2/. and Barley 2/. Muslin about 2/3.
Provender about 1/4 (not certain
Flaxseed 3/.

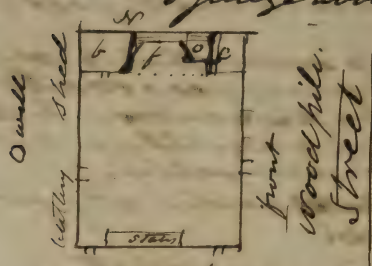
Money prices after 1750, or Prices when currency was gold & silver
Prices 218. Wheat 4/. some 3/6 or 3/8 (potatoes summer wheat
Rye 2/6. 2/8 and 3/. Barley 2/5 or 2/6.
Indian Corn 1/8. 1/10. 2/. 2/3. Oats 9/. 1/1. 1/2. 1/4
Peas, good, 4/. for seed. Malt 3/. Muslin about 3/4
Beans 3/. Rye & oats mixed 1/10 & 2/
Buckwheat 1/8. 2/. Flaxseed 3/

Prices 219. Prices in Hadley before ~~and after~~ 1750

Prices in Hartford as money — C Stanly Jr. 1700 to 1709
Con. 5. 372. } Indian Corn 7 times 1/8; ~~3 times~~ 2/. twice 2/4. — Ind meal 2/.
and 367. }
5. 367. Rye 4 times at 2/. ~~twice~~ 2/4. ~~twice~~ 2/6. — put on p. 372
5. 372. Barley, 3 times in 1704 at 2/8. Beans 4/. once
5. 367. Malt 6 times at 2/8. once 2/10. once 3/. once 2/10 ground
5. 372. Oats, twice 1/4 — Peas. 3 times 4/.
5. 367. Wheat 6 times at 4/. once 3/6

 Old Houses and other buildings [Cont from vol. 16. 335

My fathers old kitchen - torn down in 1802 built in 1774. It was large, one story, pointing the street and I judge about 22 or 24 long + 18 to 20 wide - feet.



The two story house, with end to street. perhaps 18 by 38 or 40 Two Rooms.

b. was a bedroom, where was always a bed, with a window towards the N. + the barn. The bed filled the room, except a boot 2½ feet wide on S. side

f. was the large old fire place.

o. was the oven - in perhaps 18 inches from from the front of the fire place.

c. was a small, dark place with some shelves for pewter, &c - a sort of cupboard.

The old fire place had a wooden mantle tree - it must have been 8 or 9 feet long in front including the oven front. The back of the chimney may have been 4½ or 5 feet.

Two trammels formerly hung in the chimney and there was no crane. The trammels were suspended, not to iron, but to a strong wooden stick that went across the chimney the longest way. Two trammels hung down in the fire place. Sister Hannah remembers when this was so, but in my early days, there was a large, long crane, and trammels were seldom seen, though I have seen one or two there. Sister Hannah says the trammel stick sometimes caught fire, but no sad accident occurred. The mantle tree sometimes caught fire. It was charred some on the outside. — The crane was long enough to hold two large brass kettles, and often did have two suspended to it — The back of the chimney and part of the jambs was formed of flat stones, mica slate, like that of the great hearth. The front was of brick.

The kitchen was not plastered at all - but boarded up on the sides. Over head appeared the large timbers, the joists and the chamber floor. The boards of the floor, the joists, summer, &c were planed + made smooth on the lower side.

Oct 9 1857. Sister Lyman thinks the front room of the two story house originally had no plastering, and showed only planed boards, joists & timbers; & she supposes the room was first plastered in 1801, when the new house was built. I am not certain that she is correct.

P.S. Oct 27. Sister Hooker thinks this room was always plastered above the bottom of the windows. I think sister Lyman is in error.

Old Houses

1857 Oct 15. Mr Gillett, who lives in Williamsburg a little west of Horse Mountain, has recently rebuilt or remodelled his house. He says the first house there was built by a Cole of Hatfield, he thinks near 100 years, but probably was built a little before the revolution, say 85 years ago, or 87. This was a one and a half story house, with a kitchen in one end, and another room with a fire place, & a bedroom without a fire place in the other end. The chimney was built entirely of stones, top & all, laid in clay. The stones were obtained on or near the mountain, and were, I judge, many of them Mica slate, flat stones; but in the lower part many large rocks were put in of other sorts. The mantle tree was a large hewed yellow pine log 14 feet long, nearly square, but had been on fire so often that it was much charred, and in one place burnt nearly half off. The fire in former days was put out with a birch broom dipped in a pail of water. Gillett says the foundation of the chimney was 14 feet by 12 — I think this is an exaggeration, one way, at least. There was no crane; a trammel formed hung down from a wooden stick which went across the chimney, & when it burnt off a new one was put up. There were holes or places left in the chimney for the ends of the trammel pole.

The kitchen was wainscotted or covered with boards — there was no plastering in the room. There were good pine boards, nearly clear stuff, some 30 inches wide; and others 2 feet. They were not matched, but halved at the edges & thus connected. The summer and joists were over head — joists were only hewed, but in the other room they were sawed — no plastering there. Mr Gillett many years ago reduced the fire place & made the top of chimney of brick: he also built a two story house in front. This season, 1857 he has made many alterations, & has torn down the whole of the old chimney & altered the old building. There was an enormous quantity of stones in the old chimney — enough to stone up the whole of the additional cellar. The old cellar was under the small room & bedroom & not under the kitchen — Several persons had owned & lived in the old house before he bought it.

Shattuck's Concord p. 43 } Old house at Concord. In 1668. a house was to be built "40 feet by 18 and 12 feet stud" covered with shingles & to have "a paire of chimneys" — i.e. fire places. The "12 stud" seems to be the height of two stories, but the lower floor was doubtless down to the lower part of the sill making 6 feet & 6 or 8 inches between the floor and summer. The upper story was probably only 6 feet between the floor and upper timbers

A barn was to be built 40 by 24 & 12 high.

Stiles's Judges p. 66 } Mr Eyers house in New Haven, and that of Mr Davenport were "all of oak & of the best joiner's work." Captain Wilmot said "there was more work & better joiner's work in those houses than in any house now in town" — about 1790. Capt Wilmot aged 82 remembered those houses & helped pull down Mr Eyers house. He said the houses were "grand". Judge Bishop said the mantles were grand.

288 Old Houses & other buildings

Dwight's Travels II. 494, 495. } Influence of good & mean houses, of cleanliness and dirt, of beauty and deformity, on morality, taste, affections &c

 [continued from M.15.409.

Select Journal 1833. } page 1 to 46. from the Edinburgh Review, gives, in the account of John Hampden, much information in regard to the Puritans and their Royal and other opposers.

The term Puritan —
its meaning according to Dr Fulke, of the church of England, and according to Grotius: — in Harris's Dorchester, page 35

Remarks on the Puritans, in Francis's History of Watertown, page 6. &c.

English Puritans.

John Howe was the most profound thinker of the Puritans, but was excelled by Baxter in pulpit oratory, and by Owen in theological learning. Howe had some of the faults of the Puritan divines, viz. the tendency to dilate on what should have been only touched, & to check the flow of thought by minute & perplexing subdivisions.

Encyclopedia Brittanica.

292 Eating from one Dish. See M. 19. 279
M. 2 261.

Mrs Allen Clark, born in Hadley 1793, says all ate from one dish, when they had steak, Ham &c. There was no plates at breakfast & tea, when they had meat &c. At dinner each had a plate, for pudding, meat, potatoe cabbage &c. At most or many meals each dipped his fork, spoon, &c in one dish. She thinks this custom ceased with some when she was young; with others years later.

M.2.295 Office Seekers.

"Of all the appetites that sway young men the appetite for office seems to be the silliest and meanest. An office seeker, for the sake of honor, is constitutionally necessarily mean. Office always brings obligation and a certain kind of slavery" — Timothy Pitcomb N.Y. Evan

Hard Times or Scarcity of money

1857. Continued from page 241

p. 298. Lowest Prices of Stocks, &c. Oct 1857. in city of New York, just before the Suspension of Oct 13.

Aug. 7				Aug. 7		
	California 7 per cent.	55 per cent.			Indiana 5 per ct.	70 c.
	Kentucky 6 per ct.	80 "			Louisiana 6 "	85 c.
80 c.	Missouri 6 " "	59 "			Tennessee 6 "	95
91.	Virginia 6 " "	66½ "			New York	
33½	Erie Rail Road	7½ "			Harlem Rail Road	5¾ per ct
119½	Illinois Central R.R.	90 "		83	N.Y. Central Rail Road	52 "
72	Reading R.R.	27 "		21	Hudson R Road	10 "
	Canton Co.	1/3 "		50	Michigan So. R.R.	9
17	Cumberland Coal Co.	5½ "		84	Michigan Central R.R.	33
	Delaware & Hudson Co.	75 "		97½	Panama Rail Road	60
	Pennsylvania Coal Co.	45 "		57	Cleveland & Toledo R.R.	20½
97	Cleveland, Col. & Cincin. R.R.	70 "		94½	Chicago & Rock Island R.R.	54¾
92	Galena & Chicago R.R.	53 "		36	La Crosse & Milwaukie	

These stocks began to improve in price as soon as the city suspension began on the 13th. & more on the 14th. — Prices of Aug. 7 are on the left hand.

Causes of the H[illegible] Times. (N.Y. Independent. Oct 8 1857

Commercial men have derived little benefit from long experience. The same mischiefs occur every 10 or 15 years. Courses which the Bible condemns are entered upon again & again as if nothing was known of them — in making haste to be rich, there is greedy selfishness, unscrupulous devices in business, pride & handhandedness, deceit & guile; the infatuations of hope, & the folly of conceit. The blessings of contentment, of a good name, of God's service are continued.

Neither war, famine nor pestilence has had any thing to do in producing this money pressure.

There have been overmanufacturing, over-importations, extravagence of various kinds, but men are chiefly paralyzed by fear of each other; there is an utter want of confidence; no one trusts another. This panic of fear is not entirely causeless, but is without proper ground. There was real trouble, but fear has magnified it greatly. There was cause for fear, but not for fright.

What destroyed confidence?

1 A relaxation of moral integrity, & a development of it in connection with the management of stocks and rail roads have introduced profligacy and untrustworthiness, which threaten to destroy the trust of man in man. Eminent men in managing rail roads have connived at almost every crime against property. Men banded together have pursued methods which would have convicted [redacted] irredeemably of crime. Banks are made left-hand partners in schemes that will not bear the sun. Whole corporations (rail roads &c) are detected in games of swindling — Coupled with this is the monstrous sin of stock-gambling — Millions of stock are sold every month, which differ in no moral or material respect from undisguised gambling: and the men are gamblers. Directors, clerks, lawyers, ministers, simple[illegible] dabble in this gambling.

II. Commercial prosperity stands indissolubly connected with public morals: and credit demands the solid rock of integrity. The merchant should be a Puritan — Public indifference to immoralities will be avenged — many things have been done which are wrong to the last degree. — Godliness has a sure punishment.

A man who deliberately purposes to gain wealth without earning it by an equivalent rendered to the community is a thief. The men who desire to become rich without giving their equivalents for gain have an appetite that knows no bounds — this raging fever is the disease of speculators, stock gamblers, and all other gamblers.

Where now are these eager financiers, these inflated speculators, these greedy men who use God's providence as a gambling box? Where are their gains now? These words God has written so high they cannot be rubbed out — "He that hastheth to be rich hath an evil eye, and considereth not that poverty shall come upon him."

Causes of the Revulsion (N.Y. Tribune Oct 17. 1857

The Tribune predicted this crash or something like it many months ago, & was blamed for so doing. The paper was very plain & explicit, perhaps 6 months ago. That paper thinks the want of an effective protective tariff is the great cause of our commercial troubles, & has long preached that doctrine — that national indebtedness is at the bottom of our financial disorders — We are heavily indebted to Europe for our iron rails, our clothing, & the wines in our houses. The west owes the east, and the interior owes the seaboard, and we owe an immense sum to Europeans who hold our stocks, &c.

The Tribune tells extravagance, want of caution, overtrading, bad management, adds usurious interest as the causes of many bankruptcies. The street rates for money have eat up the debtors, individuals & corporations; have prostrated the railroads. The great West is staggering under the weight of this exhausting burden, & that paradise of usurers will be hopelessly bankrupt, "so far as they are concerned". The money lenders who have flourished at every corner have gone with the rest of the world, and may their trade have no resurrection!

Other Causes.

A Boston writer attributes the trouble chiefly to the N.Y. City Banks, because they discounted abundantly for months, and then contracted their issues many millions in a few weeks.

Other writers attribute the revulsion to a redundant currency, or expansion of bank bills, which must certainly be followed by a disastrous contraction. This redundancy produces excessive importations, extravagant living, wild speculation, &c.

Hard Times 1857

Newyork Banks

The liabilities of the city banks, or the amount of deposits & circulation, Jan. 8. 1857 were 104 millions of dollars, with 11.172.000 dollars in specie. Had been about the same 6 months previously. On the 2 dec. they expansion had increased to 108 millions with 12 millions specie. Aug 15. the liabilities had diminished to 101 millions with 11.360.000 in specie. A rapid contraction then commenced, and Sept 5th the liabilities were 88 millions with 10.227.000 in specie. This stopped the export of specie, exchange on London having fallen too low. The contraction should have stopped here, but continued to Oct 3. when the liabilities were 76 millions, reducing the circulation in all 32 millions. Nothing could stand this, and there was no necessity for it; the banks were under a panic, which extended to others, & the consequence has been a paralysis of trade from Bangor to New Orleans and the stoppage of banks over the US. "I never knew a crisis so severe as the present and so wholly uncalled for." Oct. 1857. This published by Nathan Appleton of Boston, an elderly man

Causes in Ny. Christian Inquirer. Oct 10. 1857

This distress does not come from the usual causes. The mischief is in the distribution of our wealth and especially in our currency. Our dropsical expansion of 20 years has been followed by an acute disease, which required 60 millions of gold to be sent to Europe yearly, to balance our over imports. Expansion of the currency has produced every species of extravagance, private & public. Many of our banks in US. are not based upon any sufficient solid value. The expansion includes many millions of dollars in the shape of stocks & bonds, which have but little real value. We have been blowing the South Sea bubble over again. The system of long credit has done immense mischief, & has done much to produce bank expansion. All men in debt and without property convertible easily into cash, are in danger of shipwreck; and in such times, the prudent suffer with the reckless.

Our fast living is against the laws of God and nature. We ought to rely more upon solid character and less upon showy circumstance for our respectability and enjoyments.

Our Selfishness & Conceit

The present troubles & disasters move our sympathies, but arouse also our selfish impulses. So many & so great changes of fortune as have occurred within a month have rarely, if ever before, been witnessed in this country.

Our prosperity has made Americans the most conceited and self reliant people upon earth. We have for some years been growing as a nation, grasping, arrogant, quarrelsome, indifferent to national obligations, & tolerant of private and public fraud. It is now time to make war upon our faults: we are receiving a useful lesson.

Ny. Evening Post Oct. 1857.

Hard Times. 1857.

Boston. Oct. about 8th

A Boston correspondent of N.Y. Inquirer says it is difficult to tell the causes of this crisis — Not long since the manufactories were successful, national treasury full, good crops all over the country, all departments of business active, California pouring in its gold, &c. Now money can be had only at usurious rates of 2 or 3 percent a month; there is a stagnation of many kinds of industry; Boston feels the crisis severely; the heaviest & oldest business houses are failing; and being agents of factories & furnishing them heretofore with money, the factories stop & more or less fail.

Occasions or Causes of this calamity.

One says, it is "want of confidence" — another says "over-trading"; a third says "trading on borrowed capital" a fourth says "extravagant living which sends the money away to pay for luxuries" — a fifth says "rail roads speculations & western investments" — another say "banking and our redundant paper currency."

The California Gold has so increased the metallic basis, that paper circulation has been very greatly increased consequently — like the removal of the deposit, which enabled the pet banks to vastly increase their circulation — This increase of paper money then & now, raised prices, increased speculation; money was cheap and other things dear. Over trading always follows when money can be borrowed easily; and when this is the case a financial crisis may be predicted with certainty.

What may be the occasion of the crisis, the cause is in ourselves. God has given us all the conditions of prosperity, and our want of prosperity is in ourselves. The cause of hard times is a moral one. It is that men are making haste to be rich. [He quotes Solomon] men are not satisfied with modest & regular gains. They seek to make large fortunes in a short time. They spread themselves more and more. Extravagance accompanies this state of things; and the great expansion of the credit system leads to extravagance. Borrowed money comes easy and goes easy. We spend other peoples money more recklessly than we do our own — Ladies dress extravagant as they are, are not the chief extravagant. The husband spends on luxuries & fast horses 500 dollars where the wife spends 50. Lace collars & silks are too costly, but they do not cost so much as the daily wine, segars, suppers & amusements.

The doctrine proclaimed in 1850 that it is dangerous to have a conscience void of offense, that there is no higher law than an act of Congress; & that legal morality is all that is required of us, is one cause of the present crisis. Conscience is the corner stone of commercial security. State Street & Wall Street are reaping in 1857 what they sowed in 1850. The innocent suffer with the guilty. Boston Cor. of N.Y. Inquirer.

Hard Times, 1857.

I

Sales at the Stock Exchange....Aug. 14.

6,000 Tenn. State 6s '90	95	100 Reading Railroad	s 70
12,000 Missouri State 6s	90½	300 do	s 70
3,000 Cal. State 7s '75	90	100 do	s10 69¾
4,000 Illinois Internal	93	400 do	b30 70
1,000 New-York Cen. RR.		300 do	b30 70
Subscription Bonds	80	300 do	c 69⅞
3,000 Erie R. R. Convertible		200 do	s3 69¾
Bonds 1862	b30 71	75 Mich Central R. R.	s 41
8,500 Ill. Cen. RR. Bonds	99½	1791 Mich. So. & N. I. R. R.	40
10 Bank of Commerce	105	50 do	s30 38
10 Am. Exchange Bank	111	100 do	s30 38
100 Penn. Coal Co.	s30 81	150 do	39
60 do	c 81	50 do	38½
250 do	s20 80	50 do	38
114 do	80½	150 Panama Railroad	s30 92
21 do	80	100 do	93
15 Pacific Mail S. S. Co.	73	100 Mich. S. & N. I. pref. stk	70
50 New Jersey Zinc	6	538 do	68
50 New-Haven & Hfd R.R.	120	12 do	c 63½
5 La Crosse and Mil. RR.	31½	96 Illinois Central R. R.	117½
100 do	b30 32	79 do	117
410 N. Y. Central R.R.	opg 81½	150 do	s30 116½
300 do	b60 81½	38 Cleve. & Pitts. R. R.	38
5 do	81	100 do	c 38½
100 do	opg 81	200 Cleve. & Toledo R. R.	51
50 do	s10 81	100 do	s10 51
100 do	s11 81	200 do	s6 50½
1061 Erie Railroad	s3 31½	200 do	s30 50½
50 do	s15 31½	50 do	50½
50 do	b30 31½	400 do	s10 50½
100 do	s60 31	100 do	b60 51
100 Harlem Railroad	c 92	50 Chicago & R. I. RR.	s20 92½
16 Galena & Chicago R. R.	91	100 do	b60 93½
300 do	b30 91½	50 do	93
50 do	92½	65 Milwaukee & Miss. RR.	32
60 do	b60 92	27 New-Jersey Railroad	120
50 do	b60 91½		

SECOND BOARD.

200 N. York Central R.	opg 81	500 Cleve. & Pitts. R.R.	b60 38
100 do	b30 81	100 La Crosse & Mill. R.	31½
100 do	opg 80½	10 do	31
150 do	s30 80	50 do	s60 30
100 do	opg 80½	50 do	b30 31½
300 do	s3 aft. opg 80½	50 Galena & Chicago R.	b60 90½
100 do	b30 80½	20 Chicago & Rock I. R. R.	93
215 Erie Railroad	31½	100 Mich. S. & N. I. Rd	17 N 38
100 do	b15 31½	75 do	37
50 do	s30 30½	50 do	s30 37
50 do	31½	200 do	b15 36½
200 do	s3 31	500 do	b3 36½
100 do	s30 31	100 do	36½
500 do	b30 31½	400 do	b15 36½
100 do	b60 31½	100 do	b30 36½
500 Cleve. & Toledo R.	s60 50	100 do	36½
2000 do	50	100 do	s60 35
100 do	b60 50½	100 do	36
100 Reading Railroad	69	100 do	b7 36
200 do	b30 69	300 do	35½
200 do	b30 69½	100 do	b3 35½
200 do	s6 69½	150 do	35
200 do	69	300 do	b3 35
500 do	b60 69½	100 do	s10 35

II

Sales at the Stock Exchange....Sept. 1.

2,500 Indiana State 5s	17	5 Del. & Hud. Canal Co.	109
500 do	77½	865 Erie Railroad	s3 19
10,000 Virginia 6s	87	1410 do	s3 19
2,000 do	87½	600 do	s3 20
1,000 Missouri State 6s	68½	400 do	s3 20½
11,000 do	68	100 do	s 0 20½
5,000 do	b60 69	109 do	20½
18,000 do	67⅞	1350 do	s3 20½
2,000 Erie R.R. Ct. Bs.	71 52	350 Cleveland & Toledo R.R.	37
5,000 Harlem R. R. 1st Mg.	70	100 do	36½
1,000 Ill. Cent. R.R. Bs.	85	55 Milwaukee & Miss. R.R.	32
10,000 do	s60 30½	150 do	31
60 La Crosse & Mill. R.R.	13	551 Reading Railroad	69½
188 do	11	300 do	55
50 do	b60 12	1400 do	s10 55
200 do	b5 11	200 do	s10 55
25 do	10	25 Mich. Cen. R. R.	64½
140 do	b3 10½	100 do	b3 64
95 Penn. Coal Co.	66	10 Mich. So. & N. I. R.R.	17
100 do	s30 67	50 Panama Railroad	s30 81
125 do	s3 68½	100 Ill. Central R. R.	s30 64
50 Cumberland Coal Co.	14	10 do	33
100 do	13	9 Cleve. Col. & Cin. R. R.	92½
300 Pacific M. Steam Co	b3 65	50 Gal. & Chicago R.R.	79½
24 do	64	300 do	78
50 N. Y. Central R. R.	s10 72½	295 do	77½
950 do	c 73	50 do	b7 77½
300 do	c 72½	20 Cleve. & Pitts. R.R.	15
50 do	72½	20 Chi. & R. Island R. R.	77½
450 do	at 3d 72½	145 do	77
450 do	74½	25 do	76½
150 do	c 72½	250 do	76
50 do	72½	50 do	b3 75½
525 do	72	360 do	75
500 do	stwk 72		

SECOND BOARD.

1000 Ill. Cen. R. R. bds	81½	50 Panama Railroad	79
50 Bank of Commerce	100	100 Illinois Cen. R. R.	64½
26 Pacific Mail S. S. Co.	65½	50 do	90½
500 N. Y. Central R R.	72	50 do	90
50 Erie Railroad	19½	50 do	90
350 do	19½	250 do	91
500 do	19½	50 Cleve. & Pitts. R. R.	15
23 La Crosse & Mill R. R.	11½	200 Gal. & Chic. R.R.	76
70 do	11	200 do	b5 76
25 Reading Railroad	55½	100 Cleve. & Tol. R. R.	35
200 do	55	100 do	34½
100 do	c20 54½	100 do	34
100 do	54	50 Chic. & R. Is. R. R.	75
400 do	b3 54	50 Mill. & Miss. R. R.	30
200 do	53	50 Mich. S. & N. Is. Pref. Stk.	35
300 do	53		

III

NEW YORK STOCK EXCHANGE.

October 14.

5000 N Y State 6's '62	91	100 Erie r	2
8000 do	90⅞	40 do	9½
14000 N. Y. State 5's '53 c	86	150 do	9½
2000 do c	87	300 do	10
5000 do	s30 86⅞	100 do c	9⅞
10000 Missouri State 6's c	67	100 Harlem r	6½
10000 do	b30 65	15 N H & Hartford r	102
1000 Erie r bds '75	33	50 Mich S & N I r	10
9000 Erie r Convt bds '71	20	100 do s	10⅛
5000 Ills Cen r bds c	59	275 Reading r	36
6500 do c	58	100 do	36⅛
1000 do	57	100 do b7	36
4000 do s3	55	500 do s30	35
7000 do s3	54	300 do s5	35⅛
50 Canton Co	12½	100 do s5	35⅛
10 Del & Hud Cl Co	81	100 Panama r b60	70
244 do	80	50 do	77
50 LaC & Mill. rr	6½	100 do s60	35
50 N Y Cen rr s30	55	50 do c	34
50 do s30	55⅛	100 do	34⅛
50 do s30	55½	100 do	35
100 do s30	56	50 Gal & Chic r b3	82
100 do s30	56⅛	85 do	82⅛
100 do s30	57	210 do c	82
50 do s30	58	100 Cleve & Tol r s3	24
50 do s30	58⅛	600 do	24⅛
150 do c	58⅛	100 do b60	27⅞
170 do	59	50 Chic & Rk Isl r	63⅛
75 do c	59⅛	645 do c	3
200 do	60	100 do s10	27
100 do b3	60	50 do	63⅛

SECOND BOARD.

1000 Missouri State 6's	67	45 M S & N I r	11
13000 do	66	10 Gal & Chic r	82
8500 N Y State 5's '53	80	15 Mich Cen r	64½
1000 N Y State 5's '60	88	100 Erie r	10⅞
1000 Ohio State 6's '60	85	100 do	10⅛
8000 Virginia 6's	81	200 Clev & Tol r	24⅞
4000 Erie r add mtg bds '81	50	10 do	26
11 Continental Bank	50	400 do b60	24⅞
100 Cum Coal co	7	18 Chic & Rk Isl r	64
50 Pacific Mail S co	64	5 do	63
245 N Y Cen r	60	10 do	63⅛
200 do	60⅛	100 do s3	63
50 do	60⅞	10 Mil & Miss r	17

I: Stock Exchange sales. N.Y. The sales of Aug. 14 about were near the commencement of the money Pressure, though the contraction had begun previously. Some railroad stocks had been falling for weeks or months.

II The Sales Sept. 1 show much decline.

III. The sales Oct. 14, show a great decline, though the bank suspension had taken place the day before, and some stocks had advanced

The lowest prices are on page 294 and some lengthy.

Some of the sales are of bonds; - not stocks. The stock of city banks fell very much, or some of them, but not like Rail Road stocks.

Exchange on England. Aug. 14 was $9\frac{3}{4}$ percent advance
do do Sept 1 was 8 to $8\frac{3}{4}$ " "
do do Oct 14 was about par, and varied not much from par. From Oct 1 to Oct 17 - not much sold - some sold a few percent below par, & some a little above

For 6 weeks, or 4 to 6 weeks, not many Goods were sold at Wholesale. At retail the fall was not very great, especially if sold on credit. Sugar and molasses fell, but owing to other causes besides money pressure. Produce has fallen some, but not very much. Flour and beef & some other things are not very low, though they have fallen.

N.Y. Banks.

Previous to the suspension, the N.Y. Bank stocks, or some of them, fell very much. From above par, several fell down to 60. 65. 70. 80. 90. Phenix Bank 60. Bank of State of N.York. 65. Bank of Commerce 70. Metropolitan Bank 60. Am. Exchange Bank 55. Merchants' Bank 90.

The Boston Banks & Rail Roads fell much less. They are old establishments & had been through their trials years ago.

The N.Y. Independent, like Mr Appleton at Boston, attributes the money crisis to the redundancy and contraction of the Banks. The Ind. says — "the banks are effete institutions as to usefulness in times of difficulty, when money is abundant they stimulate speculation and enterprise to the utter most, and when it is scarce they make it more scarce, whereas they should do the very reverse." The banks became panic struck, and acted panic to admiration, though they now complain of "causeless alarm".

Oct 16 The suspension has quieted the world some, but money continues very scarce, and not a great deal of business is transacted. There is no increase however. Failures continue since the suspension, and some think the worst is yet to come.

Causes of the Hard Times — by Theodore Parker, Oct 4, 1857

So many eager to be rich; mines of Gold in Australia and California which have affected the price of all things, and led to extravagance — costly dresses woman wears she gets to please man. The cost is increased of ships, houses, shops, &c, & the cost of doing business is more costly; enormous expense of city, town, & state governments, and the wicked waste of public money. Tho the property of Massachusetts has increased 10 fold in a few years, yet the ratio of taxation has doubled, and in some cases trebled. Girls & boys or young ladies and young men are brought up as mere idlers — they are all do nothings, and to a considerable extent know nothings — some of the young men are not only idle, but dissolute; useless, spending much & earning nothing.

There is an enormous waste of food, fuel, clothing and every thing. We are the least economical of any civilized people on earth. — Of course the poor are wasteful every where; and the rich who have inherited money are wasteful; nothing moral, those who have earned it. It is the habit of the whole country to be wasteful, not economical.

Parker thought we were better than our fathers were 50 or 100 years ago — more just & honest (referring to trade); yet a dishonest spirit prevails in our trade; men entrusted with public funds are defaulters; officers of railroads and banks are great swindlers; and these things are passed over lightly, a bold one is a great thief punished.

Our credit system is very bad, & gives opportunity for fraud, & increases the price of every thing.

Paper money is a great source of mischief; we have 1200 or 1300 banks that make paper money, & this paper money makes prices go up, & produces extravagance & over importation

Hard Times 1857

Theodore Parker — continued.

He thinks the main cause of our monetary difficulties is paper money. He would cure the evil by making gold & silver the medium of business, and making credit more limited. He thinks in our trade, we have forgotten God's higher law. "The millionaire is not the highest product of human civilization". We have forgotten the golden rule. We think too much of wealth

Oct. Laborers out of Employment, &c.

These are counted by thousands, in consequence of the stoppage of manufactories of various kinds, of house building, of rail road building, &c. Many European workingmen are returning to Europe; if they can pay or work their passage. They are conveyed to Liverpool at 25 dollars for cabin fare, and 18 dollars in steerage. N.Y. Times, Oct. 16

A hard winter is anticipated for thousands of laboring men & women, & their children.

In N.York, oyster eating has fallen off one third in eating houses, and lager beer retail business has fallen off one third. Carriages are being laid aside, horses are offered cheap; jobbers are doing little, and fancy shops less; theatres are not overfilled. In many rich dry goods, and other dry goods, there is a great decline in prices. Real estate stands still. Store rents must go down. Provisions have not felt the change much. The wages of servants are being every where reduced. N.Y. Mirror.

p. 82 Extravagancies

The Boston Traveller says — "The days of 100 dollar pattern silks & satins, of cashmere shawls, of splendid embroideries, of Honiton laces, costly jewellery, and all other foreign gewgaws, are gone by, we hope never to return."

[He is mistaken; these days have not gone by, as to many; and as to others, the days will come again, if they can ever procure the means.

Much is said now a days about the extravagancies and foolleries of rich females, or those who thought themselves rich. This is all proper enough, but men have done more than women to bring on the present state of things.

Causes — (N.Y. Evangelist. Oct. 22. 1857

"The present crisis was preceded, & to a large extent produced by gigantic frauds, official mismanagement of corporations, & unwarrantable speculations" — and this corrupt dealing and decay of integrity, have created distrust & want of confidence, and produced panic. Stocks & every thing become worthless, when character does not inspire confidence, & where there is a want of those moral elements in the community on which so vital confidence rests. Mutual confidence lies at the foundation of all true association; and integrity and religion must be the basis of such confidence.

Oct 21. 1857. A week after the suspension, there seems not much change in the business affairs of the country, though things are more quiet. It is very difficult to make payments, and there seems to be a practical suspension in paying private debts all over the union — Failures continue in the cities and elsewhere, though perhaps not so numerous as they were. Bills of exchange on England are still only from 98c to 1.03. The stocks of several railroads fall some to-day. Our disturbances begin to have a bad influence on money matters in England, France, &c. and will probably be still more pernicious there.

Yet specie is said to be only ½ to 2 per cent above paper in New York — Good notes of hand are still sold at 2 per cent a month discount, & some more.

The dry goods business is said to be almost at a stand. There is more trade in Groceries & heavy goods, than in dry goods. The necessaries of life must be had, & many things not necessary. Amusements are said to be well patronized in the midst of the scarcity of money.

Mercantile Credit.

"The towering fabric of mercantile credit lies in ruins and its crash is destined to shake the civilized world. Nowhere has this credit been so distended, so bloated as with us, & nowhere will its fall cause such pervading disaster, but its downfal must be every where felt."

N.Y. Tribune Oct. 24. 1857

The banks of the older states have not failed. Any man who has property to sell would be glad to exchange it for notes on these banks, though specie is a trifle better.

Those who have really failed are the farmers, mechanics, laborers, speculators & dealers of the interior & the far west, who all owe the merchants around them, and are unable or unprepared to pay. Their failure involves all others — the jobbers, importers, banks &c. and reaches to Europe and will drew down old houses in London, Birmingham and Lyons. These unpaid "store bills" amount to hundreds of millions of dollars, which press heavily on New York, Boston, Philadelphia — Southern & western indebtedness weighs down every thing. Mercantile insolvency stretches from the ~~more~~ sold & New Mexico to the Thames and the Rhine

N.Y. Tribune Oct 24. 1857.

Credit & Paper.

Credit there will ever be; and paper money there will ever be, because that is the currency of civilization, commerce and faith in man — but credit to every body, in Minnesota and Texas, must cease. "Our city will lose 50 per cent of all that is due to her for goods sold on credit to retailers."

Ibid

The Tribune says the contraction of the banks was forced upon them, and they could not avoid it.

Hard Times 1857.

Oct 26. 1857. Nothing better. Bad news from England & Europe. They do not know the worst of our difficulties, but they know enough to be much alarmed for themselves. We do not pay them, do not send orders for goods, and have begun to draw away their specie. The Bank of England has put its discounts up to 7 per cent. Several failures have occurred. The war in India draws heavily upon England's specie & finances.

A correspondent of N.Y. Evening Post says:— "Of the merchants of New York, nearly one half have been forced to suspension or assignment, and nearly all are trembling on the verge of universal bankruptcy." This is great exaggeration. The writer complains bitterly of the merchants for contracting so much, & threatens ruin to them and all.

An anti bank party is forming in this State & elsewhere, but I suspect it is composed of money borrowers, who dislike the contraction, and not of those who are for a currency mostly in specie. They may however drum up other classes against the banks.

Opinions of Rev. T. Starr King. Boston, Oct. 1857

Causes of Hard Times — Social folly, financial falsehood, and public delirium. Too much business done on too small a capital; our extravagance disregards the example of the divine economy; "the financial distress is the natural effect of overtrading, excessive expenditure, and positive waste." In business operations we have departed from the great organic law of truth. In social affairs, the community has too much respected the artificial barriers of castes & classes. There is a moral evil more lowering than financial disasters. The idea of property in man, an idea utterly baseless, and at variance with the truth of God, cannot long be entertained without sapping the morals of the country & producing religious ruin.

Seward's Speech in U.S. Senate March 1. 1855.

Extract. "Sir, we in 1854 just passed through the pneumonitory symptom of a crushing pressure, which is to come on in 1857, or some year not long thereafter. Let this not be thought strange. It is nearly twenty years since the last revulsion. Commercial revulsions come once in 20 years. The circumstances of our condition now correspond exactly with our condition previous to the last revulsion. Government then refused to stimulate production by a tariff of protection, and on the contrary stimulated importation. It is the same now!"

Female Extravagance.

Many continue to attribute the hard times in a great degree to female extravagance in dress, &c. One female writer in N.Y. Independent takes this ground. Other writers deny this. Westminster Review for Oct. 1857 tells great stories of female extravagance in middle life in England. Servant girls in both countries are as extravagant as they can be.

Nov 4. 1857. Specie is accumulating in the banks, from California and England, but the money in circulation is less and less. From Aug 8. to Nov 1. the N.Y. city banks contracted their loans $26.759.000, and continued to contract down to November. The N.Y. Independent attributes the destroyed confidence, compressed business, & unemployed labor to this contraction: and says resumption of specie payments cannot take place till next summer, after the harvest and cotton have been carried to market — perhaps not till after the harvest of 1858.

Gold bears a very small premium in New York — is bought with N.Y. bills at 1/2 to 3/8 percent advance and sold at 3/4 to 1 per cent. advance — Gold will soon be re-exported to Europe again. Sterling but bills now sell at 106 to 108 per cent — some 103 to 104. Importations continue pretty large, but 2/3 of them are warehoused. — But few orders are sent out for dry goods for the Spring trade. Large sales can now be effected only at prices below cost.

State Stocks & Rail Road stocks have advanced. Bank stocks have not improved much. Banks are not earning much, in N.Y. almost all N.Y. banks are considerably below par — several down to 60.

Money is so plenty that call loans are made at 6 or 7 per cent. but distrust is universal and but few can borrow. — Extensions of notes & times of payment are constantly taking place. But few comparatively seem to pay their debts. The South & West do not pay the north.

For want of confidence, good paper has to submit to a discount of 1 to 3 per cent a month.

Nov. 1857 Causes of the hard times.

The N.Y. Independent attributes much of the difficulty to the foolish contraction of the banks.

A female writer in the Independent, says that we must acknowledge God, do not attribute the fright-ful crisis to currency, overtrading, &c. but to selfishness & sensuality — to the love of beautiful things, the worship of mammon, to our palace-like and luxurious buildings, to our disregard of justice and truth, to the dress & fashionable display of woman, &c.

The Protestant Churchman says the origin of the present difficulties is to be found in the dishonest and gambling spirit in the dealers in money and its representatives — men more determined to be rich than to be honest. There have been combinations of reckless men for their own advantage & gain. The gambling spirit has insinuated itself into the legitimate branches of trade. Men dissatisfied with slow gains have gone into speculations in bubbles. Consumness lies at the bottom. In stock gambling, the frauds upon the confiding are enormous. Never was vice more extravagant, nor gambling more paramount than now. Theatres are crowded taking 10.000 dollars in a night. Restless self indulgence goes to the utmost extent by gratification. The sorrows of the community are the result of the vices of the community.

Hard Times. 1857

Nov 5. News from America produces effects in Europe. The bank of England has raised its rate of discount to 8 per cent.; the bank of France to 7½ per cent. and that of Hamburg to 9½ per cent. but reduced to 8½. This to prevent the withdrawing of specie, &c. About Oct. 20th.

Nov. 13. Papers continue to talk about the causes of the panic & distress. One says it is a want of confidence, but this seems an effect & not a cause. Others say it has been caused by extravagance, stock gambling, & speculation. These will account for it in some localities — Others attribute it to the contraction of the N.Y. Banks, but the banks pursued the course that necessity compelled.

So says the Cor. of N.Y. Tribune, & he asks what are the causes of this wide spread ruin & suspension of all kinds of industry. — The whole banks of the country had not more than 1 dollar in specie to 15 dollars of notes in circulation. And the deposits, liable to be drawn in specie, would increase the ratio 10 per cent, making 25 to 1. The pretence that this paper money, hundreds of millions, was all redeemable at a moment in specie, was a gigantic fiction. As long as there is no demand for large amounts of specie, all goes on smoothly, but when a great demand does come, woe to the people and country. It shuts down the gates of discount, banks draw in their circulation, the pressure begins, & for every dollar of specie drawn out, they must draw in at least ten of paper. Such a contingency has happened & the panic is accounted for. New York imported from Jan 1. to Sept 1. 170 millions, while the exports including specie were only 65 millions, leaving 105 millions, which may have been reduced 30 millions by exchange from other cities. Thus we owed 75 millions for these importations, & all the banks in the country had not over 60 millions in specie. We had exported this year 32 millions in specie & no more could be spared. No wonder the N.Y. banks were alarmed & began to apply the screws. There was no foreign demand for breadstuffs at the prices then ruling, and the cotton crop to the first of January would not cover the importations for the rest of the year. National bankruptcy was therefore inevitable.

The Tariff (from same writer in Tribune)

Excessive importations produce a balance of trade against us, followed by a drain of specie, depression of prices, panic & stagnation generally. Cotton is not an exception as to fall in prices, having already fallen 40 per cent.

"At every period when the mechanical & manufacturing interests of the country have been prosperous, the whole country was prosperous, and vice versa." This proposition cannot be disproved. The present panic has been going on ever since the new tariff began (July 1. 1857) and will continue as long as it lasts. The country cannot go on under it. ~~The Government~~ cannot go on under it, & will be bankrupt before the 4th of March next. — The free trade frost of 1857 has frozen everything stiff. When will Spring come? And till the winter of free trade is over universal paper currency has passed away.

Hard Times 1857

Nov. 13. Specie currency

The N.Y. Tribune regards paper money in some form as the necessity of the age, & favors a National Bank. It is also strongly in favor of a protective tariff. It says however that it is useless to say any thing about a National Bank or a Protective Tariff. That both are impracticable, & no more need be said on the subject. There remains then only Hard money, Cash payments, and Free trade, for our late paper money & mercantile credit system cannot be reconstructed. We must try an approximation to a specie currency. This is not desirable but is inevitable — A large class regard hard money and low prices as the true antidote to our present evils. "We do not believe in this, but this is an excellent time to try experiments since we have fallen too low to dread a second fall, and we trust the hard money party will now put their principles into practice."

Nov 18. Gold in New York, since the suspension, has seldom been more than 1 per cent premium, & has generally been only 1/2 to 3/4 per cent above bank bills. It is still less now. In Philadelphia & Baltimore there is more difference

Nov 25. Stocks of banks & some rail roads have continued to rise. Gold is very plenty, it has much increased, the N.Y. banks having about 25.000.000 dlls. Brokers buy gold at 1/8 of one per cent & sell it at 1/4 of one per cent. It is again exported to England. Sterling bills of exchange are 105 to 109½. Banks discount but little, not knowing whom to trust.

Extensions are taking place all over the country, but few pay their debts, comparatively; a large portion get an extension of the time of payment, many that can pay, do not pay. There is great want of moral principle.

Europe feels the effects of our hard times, or rather the effects of our not making remittances to those we owe in Europe. The failures in England & Scotland are numerous, especially of houses in the American trade. The bank of England raised its rate of discount to 9 per cent and then to 10 per cent, which is higher than ever before. There was a fall in most kinds of produce & goods, & so great was the popular clamor, that the government, Nov. 14 authorized the bank of England to violate the act of 1844, and issue bills beyond the 14 millions and the amount of specie in the bank. This occasioned a reaction.

France followed the example, & the bank raised the rate of discount to 10 per cent. Previous to this the banks of ~~Hamburg~~, Prussia, Frankfort, &c. had raised their discounts to 7½ per cent. & Hamburg to 9½. Business in England, Scotland & France, has diminished greatly, & in other countries; the manufacturers cannot sell their goods as heretofore, and there may be harder times ahead. Cotton is falling in Europe & America.

Hard Times 1857.

The Banks in New York & Boston resumed specie payments, Dec. 14. 1857, and many in other places, after a suspension of 2 months. The suspension has not much affected the value of bank bills in New York & Boston; Gold has been at a small premium, generally less than 1 per cent, and recently at only 1/4 to 1/2 of one per cent. In 1837 gold rose to a premium of 13 to 15 per cent. The N.Y. banks still have 26 millions in specie, though specie is flowing to Europe. Exchange on Philadelphia & Baltimore is 3½ to 5 per cent discount. Their banks do not resume yet.

The N.Y. Independent says the N.Y. banks suspended May 10. 1837, and resumed May 1. 1838. Their capital was then only 18 millions, now 64 millions. Their specie in 1837 when they suspended was only 1.700.000 and when they resumed 6,570.000. The suspended houses in New York in 1837 were 352. The number of failures in 1857 is much greater.

The Independent attributes the crisis essentially to long credits, though long credits have helped to develope the wealth of the country. The talk is now about short credits as in 1837, but long credits will be renewed again.

Dec. 17. 1857 Money matters are more quiet in Europe and this country, & business revives a little but there is not much business doing; & many men and women who have worked in factories and elsewhere find it difficult to get any thing to do. Stocks have advanced some, but are still much lower than they were 6 months ago. Many sorts of goods & produce have fallen more or less.

May 18. 1858. The world goes on in the old way somewhat, but is far from where it was a year ago, as to many things. Most kinds of business are dull, and much less trading is done than a year ago, & many kinds of labor are dull, & some kinds of produce are lower. Many factories are doing nothing or much less than before the crisis. Yet the world is quiet, & little or nothing is said about failures. On the whole, the situation of the country is better than it was.

1858. July 8. The collapse of trade, commerce & credit last fall takes a long time to recover; the recovery proceeds very slowly and the collapse continues. Old accounts are not all settled; much suspension paper remains unpaid. The means of the masses are very contracted, and a great contraction of credit continues. The banks in the principal cities have a large amount of unemployed funds. Over 60 millions of specie are accumulated in New York, Philadelphia, Boston & N. Orleans. The bank deposits in N. York run up to 90 millions. Bank loans are large, but must represent a large portion of suspended paper. The banks declare fair dividends. The daily exchanges at the Clearing House, N.Y. have been reduced one half in a year — The scanty confidence is still a leading feature of the times. It bears hard upon the laborer, for there is a sad lack of demand for labor.

The supply of money is in excess, & there is no way of safely employing it. There is little motion, but many of specie. — There is a great quantity of unemployed capital, & good investments for much of it are not to be found. Money is loaned by some at 3 or 4 per cent for a short time, & for 6 months at 4½ and 5 per cent. Trust companies loan money at 4 per cent. Foreign Exchange is 108¾ to 109½, & transactions light.

Stocks. State, Bank and Insurance stocks are firm; other kinds are mostly heavy. The public are not investing much in other stocks.

Sales of dry goods are & have been much circumscribed. A fair demand is expected in the autumn. — The imports of all goods into N.Y. since Jan. 1 (to a few days in July) are only $61.650.000; last year for the same time they were $119.171.000, or nearly double; in 1856 $109.463.000 — Exports from N.Y. same time 1858 $31.287.000; 1857 $37.471.000; 1856 $37.932.000, without including the specie exported.

There is a great accumulation of Specie in London and Paris, as well as in American cities.

(All from N.Y. Independent.

Sept 23. 1858. Commercial transactions are still limited. Heaviness lays over trade & commerce, though there is a steady improvement. Credit is limited, enterprise is checked, & capitalists do not like to run any risk; so the improvement is very slow. Economy & parsimony are resorted to from necessity; & income continue small. — Rates of discount and interest are very low. The prices of most of the necessaries of life — as flour, grain, wool, cotton, & woolen, cotton and silk fabrics, are lower than they were when the troubles broke out in 1857, and wages are lower. Money is lent on call at 3½ to 4 per cent. There is no drain of specie. Money is abundant here, but scarce in the west. Sterling exchange is from 109½ to 110. The banks discount 4 & 6 months paper at 5 to 6 per cent. The sales of dry goods is not equal to the supply, except desirable French silks. Prints & delaines for winter are in steady request without change in prices. The prices of stocks are downward. Bank stocks are steady.

N.Y. Independent.

304 Hard Times. 1858.
Stocks, July 7.

Sales at the Stock Exchange—July 7, 1858.

3,000 U. S. 5s, 1868	101¼	50 N. Y. Central Railroad	85
5,000 Ohio State 6s, 1886	105	500 do	b9 82¾
6,000 Tenn. State 6s, '90	91	500 do	s9 83
500 N. Carolina State 6s	95½	500 do	b10 83½
3,000 do	95	100 do	b30 83½
25,000 Missouri State 6s	84	100 do	b10 83¾
34,000 do	84¾	100 do	s30 83¾
16,000 do	s30 84¾	50 do	83¾
2,500 Cal. State 7s, new bds.	95	500 do	b30 83¾
2,000 Virginia 6s	92	750 do	s3 83¾
1,000 Indiana State 5s	97½	100 Erie Railroad	17½
3,000 City 6s, '87	102	200 do	17¾
5,000 Brooklyn City 6s	97	50 Milwaukee & Miss R. R.	20
6,000 Erie R. R. Bds, '75	82	300 Hudson River R. R.	26½
2,000 Erie 4th Mtge Bds	68	127 do	27
1,000 Hud. Riv R R 3d Mtg.	64	50 do	s10 26½
7,000 La Crosse & Mil. Bd. Grant Bonds	34	1050 Reading R. R.	s30 45
9,500 do	s30 35¾	100 do	b30 45¼
36 Amer. Exchange Bank	102½	350 do	45½
17 do	105	300 do	45¾
10 Commonwealth Bank	94¾	250 Galena & Chi. R R	99
20 Import. & Trad. Bank	102	100 Cleve. & Toledo R R	83
12 Bank of Commerce	100¾	300 Col. & Rock I. R. R	74½
31 Dela. & Hud. Canal Co.	98¾	100 do	s5 74¾
119 Pacific Mail S. S. Co.	77½	100 do	s7 74¾
50 do	78	120 do	b60 74¾
200 Gadsden Gold Company	7	100 do	s15 74½
200 Panama Railroad	105½	50 do	74¾
200 Illinois Central R R	s3 77	50 do	b60 74¾
100 Mich. S. & N. I. R. R.	b60 43	280 Mich. So. & N. I. R. R.	22

SECOND BOARD.

1,000 Ohio State 6s, '90	101½	200 Erie Railroad	s30 17¼
36,000 Missouri State 6s	84½	250 do	17¼
5,000 Brooklyn City 6s	97	100 Galena & Chicago R. R.	98
1,000 Ill. Central RR. Bds.	89	450 Clev. & Toledo R. R.	84
2,000 do	89	150 Reading R. R.	45¾
6,000 Gal & Chic. 1st Mtg.	98	100 do	s30 45½
26 Ocean Bank	94	15 Michigan Central R. R.	84
100 Pennsylvania Coal Co.	75½	5 Mich. S. & N. Ind. R.R. Preferred Stock	43½
100 N. Y. Central R. R.	85¾	1150 Chic. & Rk. I. R.R.	s10 75
50 do	85¾	100 do	s30 75
1350 do	84	50 do	b30 75½
50 do	b30 84¼	50 do	75¾
100 do	b10 84	50 do	75¾
860 do	s60 83¾	100 La Crosse & Mil. R. R.	6¾
200 Hudson River R. R.	27		

SALES BY AUCTION.

1,000 Cleve. & Tol. R.R. 7s.	60	50 Brooklyn & Jam. R. R.	91
1,000 Memphis City 6s	72½	10 Manhattan Bank	135
5,000 Tenn. & Ala. R. R. 6s.	72½	12 Bank of Commerce	100½
4,000 La Crosse Mil. R.R. 7s	34	50 Security F. Ins. Co.	114¾@115

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Money in U.S. States. (Theodore Parker. Oct 4. 1857

Among us, the dollar is the badge of aristocracy. Great families are founded by trade. Great estates are got by buying & selling, and social rank generally depends on money. Property is sought not only for comfort and luxury, but for the social distinction it brings. It takes the place of all the virtues. Money is here what title is in England, a patent of nobility. It can "ennoble fools and sots and cowards". so it is the chief object of American desire. So all rush into trade the favorite business of America. Business is here free from old restraints, and there is a wide field for new commercial experiments.
Th. Parker.

What are men striving for?. Material prosperity. The rich are looked upon as the saved class; the poor as accursed. Our rich & all go for material prosperity. The Millenium that is looked for is one of eating and drinking. men mean to live by self indulgence, but God and the good of man require self sacrifice: require that man should be the brother of man.
Syracuse Unitarian Convention Oct. 1857

Riches & Religion.
Worldly prosperity has dazzled & lured those called Christians, entangled them in its snares and in many places, well nigh drowned them in perdition. God has interposed & struck down their idols of gold & silver, or where would they have been? (1857.
N. Y. Evangelist Nov 5. 1857

m. 5. 38 Rich & Poor
See Carlyle's representation of wealth & poverty. The railways, steamboats, &c. he thought had not done much for the mass. Nine tenths, he says, have to struggle in this battle against famine.

The Rich oppress the poor.
Spurgeon of London, in his Fast-day sermon Oct. 7. 1857 says: "Behold this day the sins of the rich. How are the poor oppressed! How are the needy down trodden! In many places the average wages of men is far below their value to their masters. In this age there is many a great man who looks upon his fellows only stepping stones to wealth. The hire of the laborers kept back may go up to heaven: it does not matter, the millions of gold are safe. Who shall dare to prevent the grinding of the faces of the poor. Cotton lords and great masters ought to have power to do what they like with the people; ought they not? Ah! ye great men of the earth there is a God who hath said he executeth righteousness and judgment for all that are oppressed.

The sins of the merchants are dealt with in a similar style; nor are those of the poor overlooked. He notices sins of illiberality, of deceit, of bigotry, of lascivious ness, of carnality, of pride, of covetousness and of laziness.

Wealth

Dwight's Travels IV. 369 } "Sudden wealth rarely fails of becoming sudden ruin: and mostly those who acquire it are soon beggars in morals, if not in property."

"Wealth is bold, wealth is selfish, wealth is reckless wealth is insidious, and wealth is overbearing. It was not without the most profound and terrible truth that Jesus said, that it was easier for a camel to go through the eye of a needle than for a rich man, i.e. one who trusted in his riches, to enter the kingdom of heaven"

Christian Inquirer, Ap. 1859

Wealth in the United States. – { Harper's Mag. Aug. 1859 p. 468

it is maintained, is the central principle & ruling power in American life; and is thus an object of universal struggle. This implies that men here have a wide, open, unimpeded sphere of activity – that all have free scope to work & strive. The people seek for wealth with no mean spirit, and hold it with no more greedy selfishness than did the middle classes of Europe, from whom came what liberty, toleration and general intelligence there are in Europe, yea English Puritans, Scotch Presbyterians, French Huguenots & Dutch Calvinists. The Lords of the Middle Ages were greedy of money & hard in bargains.

The activities of traffic and the money market have enlarged the sympathies of the modern world. We owe freedom of belief, worship, thought, expression and action, not to the sceptres or thrones, not to priests, kings or nobles, not even to their consent; but much we owe of our freedom to the influence of industry & commerce. – Yet we confess that the ardor of wealth amongst us is a baneful excess; robbing life of contentment & putting contempt on moderate competence. The longing to be rich is almost universal and the standard as to what constitutes a rich man rises with each generation. We not only desire to be rich, but we are in haste to be rich, & in seeking the short-cut to fortune, many find the broad road to ruin; hence iniquity and infamy. Society is every day a witness to these moral tragedies, & disgraceful facts are spread to the eyes of all men.

316 Christian Sentiments of some Heathen philosophers
m. 2. 279.
M 5. 17, 18. Plato's sentiments in unison with Christ—
and those directly opposite to Christ's.

New York Evangelist Oct 22. 1857. says this
Gospel rule — "whatsoever ye would that men should
do to you, do ye even so to them," is employed in
the speech of Lysias; is expressed in distinct phrases
by Thales and Pittacus; and delivered by Confucius.

This rule, — "Recompense no man evil for evil
but overcome evil with good" — that is, forgive —
m. 2 p. 268 is inculcated in some Hindoo & Mahometan writings
one says — it is the duty of a good man to forgive, even
his destroyer. The Persian poet Hafiz says

Learn from your rose shell to love thy foe,
And strew with pearls the hand that gives the woe.

T. T. Buxton in "Notes and Queries". says Paul
quotes from Menander 1. Cor. XV. 25; from Aratus
in Acts XVII. 28; from Epimenides in Titus 1. 12; and
from Aristotle in Galatians V. 23. & Rom II. 2. where
he says, "Against such there is no law", and "they are a
law to themselves." Aristotle says of men supereminent in virtue, — "against such there is no law"
and "for these are a law". These in N.Y. Evangelist.

Thanksgiving Sermon, Nov. 24. 1859. by Rev. C. H. Woodworth, pastor of the Second Cong. Church in Amherst, Mass. from James 3.17. — "first pure, then peaceable &c. In Amherst Express.

Evil is the disturbing force in the moral world. Purity is the law imposed upon all moral beings. We must have purity or we cannot have peace. There is no peace to the individual nor to society without purity. There is a great difference between moral agitations and those merely social or political, which public men do not always see. I think antiquity presents no example of a state ruined by purely social or political causes. There were great moral evils — corruption of justice and truth & a general decay of virtue in the general citizenship before ruin came. The progress to ruin keeps pace with the corruption of morals. This is the history of all governments blotted out. When the policy of a government is shaped to wicked ends, and its acts are in the face of the moral sense of its citizens, it becomes an object of hatred & attack, & is cast off like a worn garment. When a government ceases to have the support of its citizens, its days are numbered.

Whenever a government offends the conscience of any considerable number of citizens, it has introduced an element of contention, and agitation will not cease while wrong is perpetuated by constitutions or laws. Europe is not in repose & will not be so long as nations are robbed of their rights. Kansas could not be pacified so long as its rights were invaded, & slavery was in the patronage of the government. The moral sense of the nation was on the side of right & liberty & conscience won the fight. There is an unchanging connection between the conscience of a people and national repose, & between agitation and wrong acts. Our politicians have expected quiet from wicked measures, & have called them finalities; but there is no finality with evil, and agitation has increased in power and earnestness since these finalities, so called. There will be agitation while there is wrong. Our government pursues a crooked path, to support the most monstrous system of iniquity on which the sun shines; the conscience of the land is against it, and in time it will sink into oblivion & contempt. The agitation will never cease until the wrong ceases. Evil will always be a disturber of the peace. There is a conscience of the south, and the fanatics which most disturb them are among them. — There is peace only where there is righteousness. Agitation is evidence of wrong, & we ought to pray that it may soon kill. Society clears itself.

Right & wrong are the two great forces of society. There is a ceaseless war between them. Right has God for its author and is eternal & will outlive all evil and dominate over it. The agitation of the times means that there is wrong, & it will go on in spite of platforms, compromises, & union saving conventions & speeches. Strange that men do not see this. They may as well shackle Omnipotence as allay agitation, while wrong casts a shadow on the land.

Doctrines & principles have taken root & made their way in the world, precisely as they have been unjustly attacked & opposed by the majority of mankind before far more than they reason.

The party that adopts slavery is doomed, & will perish. Though the influence of this dread wickedness is now appalling even at the north, at the next national election, it is probable all parties will pay tribute to the dragon of slavery. The plea will be that there is a crisis, & there always was and always will be a crisis; it is the trick of politicians. The people are disposed to be just, but they will follow the lead of unprincipled men. The most hopeless case in morals is when a man ceases to reason or draw his conscience. This is the business of a large portion of the American people — an effort to justify immorality in business and politics.

Ct. Rec. ord. E. 126. 1634 } Ordinary Keepers not to take above 6 pence
Repealed 1635-6 for a meal, nor above one penny for a
E. 167 as to drink quart of ale. This when money was sterling.
Penalty 10/

Ibid. 126 Victuallers & ordinary keepers not to suffer tobacco to be taken in their houses. Penalty 5/ for the victuallers & 1/ for the one that takes it.

Ibid p. 279 } 1639 } Regulations, when great assemblies meet, &c
Ordinary keepers to provide stables, hay & pastures, not to take excessive prices for wines or victuals.
[Ardent Spirits not referred to.

Ibid. 213. } 1637 } Complaint of much drunkenness, and
Nov. 20. } misrule & tippling & disorders at inns & victualling houses. "The true use of such houses, the necessary relief of travellers, is subverted." Hereafter such keepers not to have in their houses wine strong waters, nor beer nor other drink at over 1d quart. They are to buy their beer, which shall be sold to them at not over 8/ per barrel. [The sale at 1d quart would be 10/8 for 32 gallons.] Idlers not to remain in inns & victualling houses. [Ordinaries not to sell sack or strong water, 2 Nov. 1637

Repeal in 1640

Ibid 205

Ibid 140 } 1634-5 } Victualling houses to be licensed by the Court

Ibid 238. 1638. They may brew their own beer.

Ibid 258. 1639. Ordinaries may sell beer at 2d quart. old restraint removed. — Retailers not to sell wines to be drunk in their houses

Ibid. p 221 } 1637-8 } Every town to present a man to be allowed to sell wine and strong water made in the country, "and no other strong waters to be sold." This refers to "retailers" of sack & strong waters — 11 persons allowed in 11 towns, no others allowed. Boston had but one

Ibid 106. 1633 No person to sell wine or strong water without leave of Gov or dep. Gov.

Ibid 1637. p. 214 } Poor to have what they call for, & pay accordingly and not be forced to pay 9/ a meal or more for what is tendered them. May have as little and as mean a meal as they please.

Frothingham's account of early tavern in Charlestown. p. 96 — He refers to some laws that were repealed.

Hadley &c Tavern long Tables. MSS. 2. 210c

Had. 3. Taverns had a long, bar-room table, with seats one, two or three sides, & long benches or forms.

p. 95. Alexander Smith, had a long table & seat 21/4. 1759 Coubtless for his bar-room. — Hubbard.

p. 103. Moses Marsh 1759 had a long table with leaf and seat (probably in bar room) Ebenezer Smith cut them all off & made them shorter. frame was made shorter. Shortening cost 10/8.

118. Enos Smith called flip for men at the mill, 1779. 8 pence a mug; "old wash", 8 pence was price before the war.

190 Dinners at 7½d & breakfasts 7½ for 4/6 O.T.

190 In 1783 & 84, dinners were only 6d. nearest taverns, 3 miles.

64. James Kellogg. 1759 had "long table & fixings" 18/.
He had 10 bushels malt, 16 barrels cider, 150 sugar, 5 cows. chairs & tables

prices 326. Elisha Hubbard, Hatfield had "Tavern table" 8/.
cc 327 Abner Smith, Sp. 1777 has bar-room table & form 16/.

Taverns & Tavern Prices

Prices in 1857.

Mr. Fessenden of Hartford informed me in Oct. 1857, that the price of meals in Hartford was 50 cents each and of lodging 50 cents, making 2 dollars a day. $2. a day was a common price for a few days. He thought the prices were, or had been about the same at Springfield and Northampton — perhaps sometimes a little less at some houses. At Hartford, a nights horse keeping with plenty of oats was 75 cents, may be the same at Sp. & N.th. In New York $2.50 per day. He had heard of 75 cents for a dinner or meal.

Old Tavern Bills.

Prices. 241. The second Jos. Hawley was a Lieutenant. He had "Tavern dinner" at Benj. Stebbins tavern 1720 to 1725 at 1/. 1/3. & 1/6. Other dinners were only 8 each, — some called "a dinner at court, 8d."

Prices 48. E. Hunt had rum 2/6 qt. of B. Stebbins 1734. 3/. qt. 3/. Had dinner of Stebbins & flip 1739. Flip cost 1/8 mug. 1739. (Inv. 8d. 1 mo) Hunt had of him on account at Belchertown.

Distilled Waters. or Cordial Waters.

M. 2. 258. M. 2. 244 Prices 241. **Clove Water** — was kept by Benjamin Stebbins and sold at 2/6 a quart, and 8d a half pint. 1720, &c.

Clove Water is in Markham Misc. 3. 25.

This and other cordial waters are found in Misc. G. 383

Orange Water was sold by Stebbins at 8d a half pint.

Connecticut.

Con 5. 376. Mr. Nathaniel Stanley of Hartford, about 1700. stilled liquors, and meat-water, fennel & balm.

An old village inn in State of N. York. — Newspaper 1857

Some things about it

A low browed stoop; a bar room with a great fire place and huge knob headed andirons — chairs in a great circle around the fire in winter. Old Bonapace stirring the fire with the great shovel. The village squire sat in the corner dealing out political wisdom to save the nation. The walls are covered with old handbills — many in fragments or only a part left: a carding machine, a cow stable, a caravan, a horse, a stage coach, &c. A bunk has a buffalo robe, a whip and lash & a loafer. Bars and a hole to put through tumblers, &c. A huge shaggy dog asleep under the bunk. In the summer the bar room is silent except master, dog & flies. There is asparagus with fire place. The stage horn is heard: shrill & clear. The landlord rouses, the dog is wide awake; the postmaster comes to the steps of his office, the hostler comes from his shed; the tailor looks out of the window. The rattle of wheels is heard, the jingling of bolts & the crack of the whips: it comes round with a flourish & the horses are brought up before the door & the coach rocks; one woman in a calash gets out & the mail bag very small, is taken from beneath the driver's feet, & the horses are watered. "All is right" is the cry and the horn sounds, the woman with a calash gets in they go, & clouds of dust roll up behind them. The P.M. takes a newspaper & letter from the mail bag; the blacksmith & tailor go to work again, & the landlord lies on the bunk.

322. Children in Meeting Houses.

M. 2. 242.

The fathers of New England had much difficulty to make children & youths behave well in time of public worship. Old records show this. Their rude & irreverent carriages were often complained of, both in time of praying and preaching, on Lords Day, &c.

Charlestown.

Frothingham p. 157. 1666 } Charlestown Selectmen nominated persons to sit in their turn "before the youths pews on Lords day, during the morning & evening exercise". They expect that all youths under 15 years will sit in one of the three pews made purposely for them. They expect all parents & governors will require their children and servants under 15 to sit orderly in those pews, except Mr. Beeve's scholars, who are to sit in the pews appointed for them. Those who sit before the youths pews, to observe their carriage, & if any behave irreverently, the observer to bring them before a magistrate (on a week day.)

Ibid. p. 178 1674 } In previous years, men had been placed to inspect the youth. Voted to continue this 1674, & men were to have children & youth under age as much under inspection as the convenience of seats will admit. "Not permitting them to scatter up and down in obscure places, where they may be from under a due observance". To have aid from constable if necessary. "We desire you to prevent the disorderly running out of youth in time of public worship."

Watertown.

Francis p. 44 } In 1679. the town voted to do "something for placing the youth, so that they may be better inspected in time of public worship." Com. appointed, &c.

324. Baptism. [Cont from M. 16. 141.
See further pages 76. 116. 150.

In New England.

Baptisms were administered in the meeting house soon after birth, and in most cases were not delayed after the next Sabbath, and there are instances where the child born on Sabbath morning, was baptized in the afternoon. Frothingham. p. 204.

The privilege of baptism was much extended by the half way covenant. In 1680. it was said that most children were baptized in Mass. except those of anabaptists. Ibid.

Mrs Earlltyng notices that baptisms followed close upon births. p. 194

In England.

"Our English ancestors, till of late, baptized and gave the name on the birth day." Chambers Cyclopedia. 1752.

He refers probably to a long time before — perhaps, 100 or 150 years. (The early baptisms was to save the child from hell, if it should die probably.)

In Hadley, the baptisms of Mr Hopkins were commonly the next Sabbath after the birth, even down to 1789. (Sylvester Smith is an example.)

Westfield Journal June 4. 1834 Mr Ballantine says Nov 8. 1770. several clergymen met at Springfield, & the question was asked, whether a clergyman's being baptized by a lay preacher would be any bar to ministerial fellowship — in reference to an individual in the neighborhood. It was answered that we do not approve lay baptism, but as the person is a member of a regular church, & has been regularly inducted into the ministry and is approved, we can have fellowship with him.

M 2. 261 Efficacy of Sacraments.

The Rev. J. Dreamin (Baptist) alluding to dispute between high & low church Episcopalians, says the latter regard sacraments scripturally as testimonies and symbols, like Abraham's circumcision, "a seal of the faith he had being yet uncircumcised." — The high church "regard them chiefly as mystical charms, whereby the senseless elements of water, bread, wine and human hands, become amulets, charged with divine grace, & convey regenerating virtue to souls, under certain conditions."

Efficacy of Baptism.

"Baptism is not essential to salvation: for mere participation of the sacraments cannot qualify for heaven. Many have real grace before they were baptized, consequently in a salvable state." Buck's Theological Dictionary. p. 40.

1713. Charlestown voted a town clock, to be kept in the town house; com. voted to buy it. Northingham. p. 246.

[this was one of the first public clocks in N.E. probably. Boston may have had one earlier. The towers to the old meeting houses had no place for a clock; so this was kept in the town house. Did it have a dial on the outside?

Town Clocks

M.15.97 Obadiah Fairy made a town Clock for West Springfield meeting house in 1748.

M.15.97 Ebenezer Parmelee built a town clock for Guilford in 1730. afterwards for New Haven & Milford.

Hadley first clock may have been made by Obadiah Fairy of Northampton.

Ladie's Gold Watches, & some pinchbeck. See M.15.97 and Ladies Watch chains.

M.12.369. First Lady's watch was Gov. Burnets 1729, and with appendages was worth £90. say 125 to 150$.

12.369. Sarah Delbeau had 3 Gold Watches 1745 — 100£. 96£. & 90£ perhaps 1/4 as much in good money, or 25£. 24£ & 15£. May have been men's watches. She was a trader. She had pinchbeck metal chain for a womans watch 5£ — say 4 dollars —

No womans watch alluded to after this until 1760.

M 13.128 Gold, silver & pinchbeck watches adv. 1788

Hampshire

Prices 307. Henry Dwight had a Watch. 100/. in 1732

" 295 John Devotion of Suffield, had a watch 8£ 1728

" 307. Rev Solo. Stoddard had a Clock 40/. 1729

" 309 Josiah Dwight of Sp. had a Watch 50/ 1768

32

Frothingham p. 498 } Charlestown bell, 1684. and before, was rung at 5 in the morning and 8 in the evening
[These hours seem rather unusual, for bell ringing.
The Boston bell rung at 9.

Cider and Cider mills. [Cont. from m. 6. 285

Had. 3. 21. Hadley

Maj. Sylvester Smith born 1789, says in Sept 1859, that in his younger years most min. made cider for their own use — some bought and some sold. Some was sent to distilleries at Hockanum & Amherst — many apple trees formerly in meadows & on homelots.

Mrs. Abel Clark says there were three cider mills in Hadley Village, at least, when she was young — one at the lower end of main street, one at upper end (or towards the south) and one on back street, near present meeting house, but it was in the street wholly — those on west street were in the lots or yards. Children used to suck sweet cider with a straw. She had often done so — had been to the back street mill to suck cider.

Major Smith 1859, says there were in his younger years — one cider mill in Back Street, south of Elihu Warner's opposite a little brown house now there — near W. side of street — a wheel mill & two presses — There was one on the ferry lot, below the house; afterwards one on lot of Oliver Smith Jr. succeeded the other. Mr Hodge had one towards upper end of street.

There were cider mills in Connecticut before 1700, or at least cider presses

Con 7. 88. 1696. Capt John Allyn, cider 10/ bbl. Boiled cider 15/ (no quantity)
7. 82. 1695. Jamd Wolcott, 8 bbls boiled cider at 20/.
7. 77. 1694. 1 bbl boiled cider & 1 bbl raw cider, both 35/ (25/ & 10/ per)
Con 7. 126. 1700 A cider Press 50/ (no mill. at Middletown
Con 7. 111. 1698. Cider mill & Press. 5£ Windsor.
Con 7. 96. 1697. Cider mill, press & cider house 15£. Windsor
Con 7. 94. 1697. Cider 10/ hh. Windsor.
Con 7. 90. 1697. Cider Press 80/. in Windsor, no mill
7. 76. 1694. 15 bbls Cider, Windsor (8/.
7. 55. 1690. J Mandsley had Cider mill & press at Westfield 5. £
7. 54. 1690. Capt Wm Lewis had cider mill, press & trough 40/.
7. 47. 1689 Cider mill, press & tho[illegible] at Windsor.

In examining Hampshire Inventories, before & after 1700, a few years, little or nothing appears about cider or apples, or cider mills. Noah Cook 1699, had an orchard in Westfield.

Flowers [Cont. from M. 18. 242

M. 18 243. Trodden Flowers.

"Gods children are like the camomile, that spreads the more as you tread upon it"

"There is a flower when trampled on,
* * *
Gives forth its sweet perfume"

"The rose that's crushed & shattered,
Doth on the breeze bestow,
A fairer scent."

Newspaper 1857

Trodden Flowers, by Alfred Tennyson.

"Spirits that suffer and do not repine,
Patient and sweet as early-trodden flowers
That from the passer's heel arise
And give back odorous breath instead of sighs."

Ind. Evangelist 1859

Flowers in Hadley 50 or 60 years ago — say 1800.

Mrs. Sylvester Smith mentions Pinks, any common Peonies, Marygolds, Noonsleeps, Ragged Lady, Snappers, Damask and Cinnamon Roses, Hollyhocks, white roses. Lilacs were not plenty.

Mrs Allen Clark says she thinks sisters had each a flower bed in Hadley. They had pinks, peonies, snapped, noonsleeps, roses, damask, red, & white, hollyhocks, marygolds, &c.

Her grandmother Cook, wife of Dr Jonathan C. had a long bed of flowers & took much pains with them or her husband did. They came from W. Ambridge where his brother Samuel was a minister. Mrs Clark and sisters had roots & seeds of flowers of grandmother Cook — thus obtained & cultivated Tulips, Lichnedia or phlox daffodils & others. Lilacs were plenty.

Charles Phelps & Judge Eleazar Porter had more flowers than Jonathan Cook. Phelps had the most & had a gardener Morrison.

Some carried pinks & roses to meeting.

Courts in Mass.

M. 2.28 Mass. Rec. Vol I } General Courts & Courts of Assistants were held from the beginning or 1630. Also "Courts" which may be the same as Courts of Assistants, in 1632, 1633 1634. all at Boston till 1634. Courts at Newtown 1634 and Gen Court & County Assistants. Courts and Gen Court at Newtown 1635, and 1636 till June, when General Courts & Quarter Courts were held in Boston, & so continued till latter part of 1637 when at Newtown again & same place called Cambridge. Still June 1638.

After June 1638. General Courts & Quarter Courts were held in Boston. The Courts of Assistants were Quarter Courts; some Courts called Particular Courts. The Proceedings of "Courts" and "Quarter Courts" are recorded in these records till sometime in 1641, and then cease; and only General Court acts are recorded.

Mass. Rec. I. March 1635.6 p. 169 } Old Laws p. 36 } Quarter Courts ordered to be kept every quarter of a year at Ipswich, Salem, Newtown (or Cambridge) & Boston. By magistrates in or near said towns, & other persons of worth appointed by Gen. Court. To have at least one magistrate and others app. by G. Court called Associates, — to be nominated by the towns & selections made from a greater number. To be at least 5 in all with magistrates. These Courts to try all civil cases of 10£ & less, and all criminal cases that concern not life, member or banishment. Appeals may be made to the Great Quarter Court (which was Court of Assistants.)

Gov. & magistrates to hold 4 Great Quarter Courts yearly at Boston — in June, Sept. Dec. & March — [These are the Quarter Courts of Assistants noticed above.

[Reduced to 2 Courts in a year 1649. See Old Laws p. 36

Ibid 325 } 1641 } Quarter Courts to be held by Magistrates at Ipswich and Salem, four yearly two at each place — To have same power as Boston Court of Assistants, except trials for life, limb and banishment. To have a grand jury once a year to each place.

Ibid II. 84 } 1644 } The Quarter Courts in 4 places are called County Courts in the records. So called in Old Laws

Ibid III. 211. } 1650 } Associates for Shire Courts — two to be chosen annually by papers — the two having most votes. Shire Courts to be held by one Magistrate & 2 associates. Repealed in part 1651

Ibid IV. 2.148. } May 1665 } Hampshire County Courts by Capt. John Pynchon one of the Magistrates, & till associates are chosen by Mr Henry Clarke, Lt Wm. Clarke, Mr Elizur Holyoke and Lt Samuel Smith. Any three of them may hold a Court. John Pynchon being one.

Hamp. p. 3 } They first held a Court at Springfield Sept 26. 1665, and associates chosen by freemen held Court at Nth. March 27. 1666.

Mass Rec. III. 230 } May 1651 } Mr Henry Smith to have power to govern Springfield — to determine all cases they reach not life, limb or banishment. Juries of 6 men if 12 cannot be had. Appeal to Court of Assistants. (He seems to have had the power of a county court. Wm. Pynchon was under censure for his book

III. 292. 1652 Oct. } IV. 1. 115. 1652. Oct. } John Pynchon, Elizur Holyoke & Samuel Chapin ap. Commissioners of Springfield — (seem to have power of a County Court. Had same power as H. Smith

IV. 1. 180. 1653. Sept. } IV. 351. 1654 June } Commission renewed Sept 1653. Renewed again Nov. 1654 & June 1654 See next page. NV. 1. 213.

Courts, &c.

Counties & Courts

Mass Rec. II. 38. } Massachusetts first divided into Counties or Shires. May 1643. viz Essex with 8 towns; Middlesex 8; Suffolk 8, Norfolk 6. Norfolk included Nuttampshire, afterwards of Merrimack.

Yorkshire in Maine made a county May 1653.

Ibid IV. 2. Hampshire made a county May 7. 1662

Portsmouth and Dover had Courts & called a county, or Piscataqua

Towns in Hampshire & Courts.

Last page. John Pynchon, Elizur Holyoke & Samuel Chapin were appointed hold Courts &c. at Springfield Oct. 1652. Their commission was renewed from time to time - not for any certain time, but longer. They were still commissioners and held courts, &c. 1659 - still had power of a County Court, as they had had before. Northampton referred to Springfield as to county courts. The Courts to be in Springfield, or Springfield and Northampton, last Tuesday in March (Wmo) and last Tuesday in Sept.

Mass. Rec. IV. 1. 379

Ibid 1. 20 May 1660 } Mr John Webster of the New Town (Hadley) was commissioned with Magistratical power "to act as any magistrate may do" and to join with the Commissioners in keeping the Courts at Springfield. He attended the Court at Springfield Sept 25. 1660. and at Northampton March 26. 1661. & soon died. [He was at the head of the Courts, being superior to Pynchon & the other two.

After Webster's death in 1661, Pynchon, Chapin and Holyoke continued to hold the Courts at N.H. and Sp. in 1661. and 1662, and Northampton and Hadley had no commissioner or judge till 1663.

Ibid IV. 2. 12 May 1661. } Commissioners of Northampton & Hadley chosen by freemen, & commissioned, to join Springfield Comrs. & hold Courts at Sp. & N.H. Hadley Comrs. Andrew Bacon, Samuel Smith and Wm. Westwood. Northampton Comrs. Wm Clark, Ens David Wilton and

These Commissioners were not chosen & commissioned so as to aid in holding courts till March 1663. If all had been present from 3 towns, there would have been 9, but only a majority or 5 were required. From 5 to 8 attended. A magistrate not required. This in 1663 and 1664, and March 1665.

In 1665 Sept. John Pynchon & 4 associates held the Courts and after. See preceding page. Often only three associates - one from each town - Peter Tilton was magistrate 1680 Sept. to 1686, with Pynchon.

Ibid V. 4. 1674. associates to be nominated at the same time as nomination of Magistrates: The votes to be carried to the shire meeting & there opened, & the 4 persons having the most votes to be certified to the court of Election by 3 Comrs for confirmation and approbation [Not so previously.

See next page 336

Courts &c

Assistants or Magistrates

Mass. Rec. II. 210. 1647 } When any Assistants are to be supplied, Constable & Selectmen to call the freemen together to give in their votes for 7 persons, or as many as Ct. Court shall direct: the freemen to appoint one to carry the votes sealed up to the Shire Towne "upon the last 4th day of the first month" [last Wednesday of March]. These bearers of the votes of the several towns in the shire shall appoint one to carry them [votes] to Boston "the 2d 3d day of the 2 month" (second Tuesday in April) to Boston, to be opened before 2 magistrates, and the 7, or other number agreed upon, that have most votes, shall be the men to be nominated for assistants at the Court of Election. The one that has most votes shall be put to vote first, & so on through the whole. The Agent of the shire that carries the votes, shall certify the several towns; &c.

Ibid. 87. 1644. Previous law, (repealed by the above.) The votes were to be "sealed up at the meeting" & sent to Shire town, & the agents from the towns not to open them, being sealed up, but shall send them to Boston "all sealed up in one paper."

p. 337. m. 2. 12. } The Votes of each town were sent to Boston and counted there, & not a certificate of the number. (Were they not?)

Ibid III. 177 } Freemen to vote for Assistants or Magistrates
1649 } not exceeding 20, such as they desire to have chosen at next court of Election, present magistrates as well as others; one to carry the votes sealed up to shire town, on last 4th day of the week in first month (last Wednesday in March — the meeting in the towns in last week of 9th month or last week in Nov.) and ~~those assembled~~ in the shire town shall appoint one to carry them [the votes of all the towns in the shire] to Boston, the second 3d day of the 2d month [second Tuesday in April]; there to be opened in presence of one or two magistrates, if any in town; if not by the parties that brought the votes: the 20 having most votes & they only shall be nominated at Court of Election for assistants: towns to be informed &c

III. 280. 1652. Too long delay for votes to lie from last week in November till last week of first month following, [viz. March] — Election in towns attend to second week of first month. Other things as before.

Ibid 280 1652 } Associates of the County Courts — voted for, sent to Shire Town, [thence to Boston,] same days as Magistrates are voted for & sent.

Ibid. 211 1650 } Had been so before. Every town on the day of Nominating men for magistrates, to do so to vote "by papers" for men as Associates, and the two having most votes shall be signified under the constables hand, & delivered to the person who carries the votes for magistrates to the shire meeting. The men who meet in the shire towne shall examine the votes for associates & the two having most votes shall be signified under their hands. They to be notified, &c. [These votes not sent to Boston] 2 Associates and one Magistrate to hold all County Courts. — ordered sent to Boston 1674. see page 335

p. 336
Mass Rec. II. 220 } Votes in town. Not only votes
16/17 on paper, open or once folded, been sent
Old Colony p. 47/5. from the towns to Boston, for Governor
and several offices, but beans, white & black
seem to have been sent for Assistants.

II. 42. Indian Beans, white to manifest election,
III. 9. 244 and black for blanks.

38

Wood — [Cont from p. 134

Wood in Hadley continued

Some people always had dry wood for kindlings &c. It was dry pine, split up — yellow pine chiefly. When Mr. Smith was young, some pine wood was used for fuel, but wood was mostly hewed. Some clearing land carried home black pine wood, which the women much disliked. — Very little chesnut for wood in those days; seldom used for wood. Trees of chesnut not plenty any where, though some large ones on the mountain.

Slabs were burnt but were despised. — They were not careful to save pine slabs at the mill; many loads went down the river. — many were sold at little more than the price of carting.

 Extravagance — [Cont. from Mt. 16. p. 165

The N.Y. Evangelist Nov. 5. 1857, says the importations into the U.States, for the year ending June 30 1856. included: —

Dollars		Dollars
Silk Piece Goods. 25.200.621	— Laces	1.601.610
Other Silk Goods 6.017.115	— Embroideries	4.664.355.
Worsted Piece Goods 12.236.595	— Rich Carpetings	1.929.196
Shawls of wool, cot. & silk. 2.529.771.	—	

Temptations of the young (N.Y. Evangelist. Nov. 185.

Our age is one peculiarly marked with temptations to the young. The thoroughfares of our cities, even the quiet streets of our villages abound in inticements to evil. This is an age of extravagance in apparel, in meats & drinks, in houses and in all the appliances of luxury. Journals have too often sounded the praises of wealth, & in some cases have sought to palliate the crimes of men in high position.

Extravagance. [N.Y. Independent. Nov. 26. 1857

A high style of living has been introduced among all classes. All have been living to the extent of their means — The neatly sanded floor ~~[illegible]~~ of the old house has given away to the floor of a new house costly carpeted. The buzz of the spinning wheel and clank of the loom have been superseded by the sweet tones of the harp and piano. The old wagon that carried the grist to mill and girls to church has given place to the barouche. Young men have left the old homestead & old folks and gone to the west for wealth. Homespun dresses are no longer seen in farm houses, but shining broadcloths and rustling silks dazzle the eye & rustle in the wind. There has been a false show of wealth, but in the hour of trial, the substance is wanting. We have lived too fast in country & city.

Effects of Thrift.

Great thrift in the nation is likely to be every season accompanied with extravagance, superficiality, and all manner of worldliness. Cor. of N.Y. Inquirer 1857.

M. 2. 257

Display.

During the late period of Commercial prosperity, many have borne the Christian name, who have not justified their title. In many quarters there has an almost utter oblivion of the responsibility that attends the possession of wealth, & it has been recklessly employed for personal gratification and display. The passion for Display is utterly reprehensible in a Christian — it is odious & sinful. The wealth thus recklessly spent has done vast mischief — it has corrupted principle, and destroyed means influence for good. — This profuse expenditure cannot be justified in a temporal view. It is not necessary to comfort; it makes no man happier. It makes the mind vain, dissatisfied & restless.

Cowper says: —

We sacrifice to dress, till household joys
And comfort cease; dress drains our cellars dry,
And keeps our land as bare; puts out our fires,
And introduces hunger, frost and woe,
Where peace & hospitality might reign.

N.Y. Evangelist quotes this from Cowper. The Evangelist thinks the necessity for retrenchment, caused by the hard times, may prove a blessing.

Feasting by no means implies excess, and temperance may preside at the most sumptuous board — The religious exercises of Thanksgiving day were regarded with pleasing anticipations. The performances of that day were enlivened by anthems, and occasional pieces, more than usually pleasing. The singing meetings that preceded the festival can never be forgotten.

"It is the Puritan's Thanksgiving day,
The sweetest holiday of all the year."
Hollands Bittersweet, 1858.

1859 Sept 12 Mrs. Allen Clark, born in Hadley 1793, thinks much was done in Hadley in her younger years for Thanksgiving or for the winter succeeding. Pies were made to last nearly all winter — Some had a turkey — many had not. Most had a chicken pie. The young people sometimes broke the wishbone at the table.

It was the practice to begin to spin flax Monday after Thanksgiving, and spinning flax tow lasted in many families until May; weaving & whitening followed. — They cooked so much for Thanksgiving that they might have the winter to work in.

Fashionables [Cont. from P. 18. 391

M. 2. 281 Fashion in Dress. Hoops. 1857.

The hooped or distended garments, reduce the number that can sit at a table, & prevent the waiting maid from approaching near, for she has the fashionable number of breadths in her skirt, & a quantity of stiff cord. The extended dress sweeps away & destroys plenty of flowers in gardens; prevents a man's walking under an umbrella with his wife; her dress sweeps the path of filth and raises a dust in dry weather; the carriage will accommodate only one woman with her flounces and steel springs. It requires some skill for a lady to enter a pew door, & this furnishes amusement for many lookers on.

The ladies in Episcopal churches have small mirrors bound up with the cover of the Prayer Book which they consult, while they seem to be engaged in devotion. Westminster Review. Oct. 1857.

Fashions. 1857 (from Westminster Review.

There is a resemblance between the dresses of fashionable civilized life, and aboriginal savages. We need not point out the resemblances between savage and fashionable decoration: they are obvious & mortifying, from the duchess who makes holes in her ears to hang jewels by, as the Feejee woman makes holes in her nose; to the maid servant who, this summer, 1857, has had an entire clothes-line hemmed into her petticoat, likening herself to the squaw who winds herself about with 100 yards of wampum.

In animated nature the splendor of ornament is assigned to the male, while a quiet grace is the appropriate charm of the female. It is so in all the universe of birds and insects, and among the superior animals, the same order is very marked. Should not women learn from this? This is an iron age. The stays have steel stiffenings, the head dress is kept on by long iron pins (including the small bonnet) and the ladies prodigious skirts are encompassed with steel — The ladies devote a most unnecessary amount of time to dress, without any creditable result. The beauty seems to reside not in the person but in the accessories. Dr. Johnson said those were best dressed of whose dress no account could afterwards be given.

Dwight Vol II. 512 to 519 } Fashionable education in Boston and other populous places, in the early part of the 19th century. He sums up his education & what it accomplishes at the close.

In England 1733.

It is stated in the London Magazine 1733 December that County Attorneys are an intolerable grievance at the Quarter Sessions. The Justices are many of them, through ignorance, poverty or avarice, in the hands of the Attorney; the farmers are brought to the Sessions upon every unhappy occasion, where these Advocates have raised their fees from 3/4 to 2 or 3 guineas. They browbeat & insult the barristers. The Chief business of the King's Bench Court is the reversing the irregular orders of the County Quarter Sessions. Tenants are backward to pay rents, owing to the calamities brought upon them by Country attorneys. Bad roads are permitted where it is the interest of the attorney. The Justices in most Counties are mean men and under the influence of the attorneys.

Attorneys are as mischievous in other Countries. Story of Mons. Balzac as to a part of the South of France. "It is the same in every County of England where the poor common people are drawn into lawsuits by these incendiaries, & consequently stripped of their money. Of this the finest new built house in every market town, belonging to some overgrown attorney, is a clear demonstration."

March 1733. The London Magazine says if there was a general Registry of Sales & incumbrances of lands, in all England, as in Middlesex and W. and E. Ridings of Yorkshire, there would be a ~~the [illegible]~~ benefit arise from the reduction of the numbers of attorneys & Solicitors, and of the almost numberless suits, that are commenced.

352

Waters for Household purposes.

[Cont from M. 15. 225

Hadley.

Mrs. Allen Clark, born in Hadley 1793, says (Sept. 6. 1859) that almost all in Hadley used wells when she was young. — Some began to have pumps, made by Daniel White. Some wells were deep & some not; the crotch, swipes & poles were seen in every quarter, and they creaked when the bucket was drawn up or down. Every family could tell when their neighbors filled the teakettle in the morning by the creaking. — most wells had hard water; some had water so soft that it was used for washing. many had eaves spouts & caught rain water in troughs & casks. [the upper to west street.

Washings were small compared with the present. Mrs. Clark thinks a family 60 years ago had not more than half the washing that a family of the same property & numbers have now. They had not half as many articles of dress, — men, women, girls & children, or many had not

Hadley 3. 55. when Q. C. Kellogg. was young. almost all had wells — a few pumps at houses. Well swipes creaked when moved.

Mss. 7. 406. Mrs. Grant says every house at Albany had its well, garden, green behind & a tree before it.

Mayor Smith & wife Sept. 1859. say the water at his house and some houses west is soft; in the lower land west and some houses on the north side of the road, including one opposite Mayor Smith's, the water is hard. On Middle Street, the wells east side are said to be soft, and west side hard, mainly (Can this be?

354. Furs & Skins. [Cont from Misc. 15. 63. 411

Prices in New York. Nov. 18. 1857. in time of money scarcity and little business.

prime Red Fox Skins $1. to 1.50 — Raccoon, best 50c each
" Cross Fox " $3½ to 6 — Fisher — $3½ to 4½
" Mink " 1. to 1.50. — Muskrat 1c 4c 6c 10c each
" Beaver lb. $1.25 — Skunk — 50c
" Marten, skin, 1.25 to 1.50 — Otter — No 1. $3.50
" Lynx -- " 2.00 to 2.25 — Wild Cat & Grey Fox 31 to 35c.

Last year's crop is mostly unsold in England, & prices very low.

Prices in N.Y. May 19. 1858. Skins

Goat Skins. Tampico & Vera Cruz, per lb. 33 to 35 cents.
do " Curacoa, each. No 1. 58 to 65c: No 2. ea. 30 to 35
do " Buenos Ayres ea 42 to 49c: Maracaibo 48c each
do. Madras. - - - -

M. 17 181. Hubbard's remark, that those engaged in the fur trade with the Indians, in 17th century, "were scarce ever blest"

Prices of Skins in N.Y. July 14. 1858.

Goat Skins, Tampico and Vera Cruz per lb. 32 to 37 cents; Maracaibo 48c
do. Curacoa 60 to 67c each. Buenos Ayres 48. to 53c each
Deer do { ~~[illegible]~~. San Juan, Bolivar, Sisal & Vera Cruz, Chagres, 26 to 35c per pound. Carthagena 26 to 28c
do. Missouri 20 to 25c per pound. Texas & Arkansas 12 to 20c lb
do Florida 13 to 18c lb.

Prices July 6. 1859 at N.Y.
Goat Skins, Tampico & Vera Cruz 45c to 48c ea. Curacoa best 75 to 82c
" " Maracaybo 55 to 65 ea. do No 2. 45 to 50.
" " East India, Madras 35 to 46c. Buenos Ayres 55 to 60
" " Cawnpore 40 to 45.
Deer Skins, per pound, San Juan, Bolivar, Sisal, Vera Cruz.
do Chagres, Porto Cabello, Barcelona, 40 to 48c: some 30 to 37c.
do Missouri 27c to 30c lb. Texas & Arkansas 16 to 21c.
do. Florida 16 to 19c lb.

M. 2. 2140

subjects for them - in common life

A strong man will look at all that is going on around him. We need not go to the moon or Jupiter to courts or palaces, to Italy or Greece, to heaven or hell to find growth, honor and happiness; we need no other companions than those we can find here. The ideal is not remote but close to us, hidden under the natural.

We complain because our bread is not cut and buttered + put into our mouths by Providence, but we must plow and sow, reap and thresh, + winnow and grind, and sift and knead and bake, before we can be filled; but so that various activity is called forth which is the true good of man. Nature will not give you all you ask, but will aid you in all you rely seek to do. Only awaken a a want deep and true enough, + it will satisfy itself out of God's hand. An artist need not celebrate life in the cloud or in Jupiter; he must show the glory of life in the world.

Poets have lacked the courage and energy which lifts the earth and brings down heaven. They have despised the actual, and gone like Spenser and Dante and Milton into a world of their own devising, infra-natural, and inferior to the world they abandoned. Therefore all literature is thin and feeble, and unreal. It is fanciful; it is fiction. It leaves us desponding as foolish novels do — The Common Lot.

A happier insight would value the relations, the efforts, trials, troubles, failures, successes of our common lot, as the fairest field for exercise, discipline and development of character. Leading minds sometimes return to nature, + leave romance to children. "Wordsworth made a poem without the aid of war", said Landor. His figures are those of old peddlers, donkeys, + donkey drivers, of cottages and boys who shout to the shouting cuckoo. He says no poetry in railroads, steam mills, + new instruments of industry. He did not see the meaning of these great mechanical agents of civilization.

Facts + Nature

The working poetry of our time is in the novels which deal with facts. Uncle Tom's Cabin, John Halifax, Shirley, North + South, Dombey, Two years Ago, are our epics, and Aurora Leigh is a novel in verse. If the law of the mind is one with spiritual laws, the forms it produces will always be natural, for God made nature; that is the outgoing of his thought.

That which cannot be again is dead. Show us what is and may be repeated in our own experience tomorrow, and we cannot choose but attend. True idealism is naturalism, + is expressed in situations events + characters of every day life. The stronger the artist, the more strictly he will confine himself to universal and humble scenes, to the dangers + delights around him, to knight-errantry which combats not windmills nor dragons, but modern injustice and scoundrelism in every form.

next page.

Writers & Artists.

The art that leads the public mind, will draw its forms from the streets, woods, fields, the parlors and assemblies we know, and not from any mythology or dream. That is a feigned, fashionable, imitative and shallow enthusiasm, which spends itself on fairies, peris, sybils and goddesses. Nobody really cares for these graceful trifles. That is not the greatest thought which reflects the old manifestation of divine or poetic power and neglects the new, — neglects the life which roars & foams an ocean around us. The cities, rivers, railroads, men and women of America, are letters, syllables, and words in which Gods will and wisdom are written to day

B. B. in N.Y. Independent, Nov. 26. 1857.

Selfishness & Corruption in the American Revolution. — [Con from M. 12. 416

Adams: Correspondence, p. 301 } In a letter to Mrs. Warren Dec 9. 1780, written in Holland, Adams says:—

"American youth discover in Europe, I think, a greater susceptibility to folly & vice than the nations."

p. 302 "How much should we deplore that spirit of dissipation, vanity & luxury, which infects so many Americans, in imitation of the old world, and threatens to ruin our manners & liberties!"

M. Hist. 3. 161. See an article from Springfield Gazette, March 2. 1784.
"What oppression, fraud and overreaching abound among us; how contracted and selfish we are! What private fortunes have been out of the public in this day of war! How prodigal we have been of our public money!!" &c.

M. 2. 214. Washington & the English

"The British people partook in the events of this war, and sympathized in them, in every fibre of their hearts!" "Washington was burnt in effigy in England, and would have been hanged in reality amidst the applauses of millions, if he could have been laid hold of!!" Ed. Encyc. Vol. V. p. 42

360 Corruption in U. States. see M. 12. 416. M. 15. 18

In a debate in the Senate of U.S. in May 1858:—

Mr Toombs of Georgia said:—"we speak of the corruptions of Mexico, of Spain, of France and other governments, with a great deal of truth, according to all accounts; but from my experience & observation, which have been somewhat extensive, I do not believe to-day there is as corrupt a government under the heavens as these United States"

Mr Hall of N.H.:—"Nor I either"

Several senators:—"I agree to that."

Mr Toombs:—"And most of all its corruption is in the legislative department."

The Springfield Republican says: "we fear the senators are correct in these opinions": "A glance at the current expenses of the government, will give some idea of what the various corruptions, executive & legislative, cost the people"—During 8 years of Polk, Taylor & Fillmore, the annual expenditures, including Mexican war, averaged 43 millions. During 4 years of Pierce they were 58 millions yearly. The expenses of the government for 1858 are estimated at 85 millions. We are now creating a national debt.

A custom house at New Orleans was estimated to cost 100,000 dollars in 1848; $2.675.258 have been expended and more money is demanded (1858) to finish it.

"Millions are squandered yearly upon the harpies of the treasury, the paid supporters of party, in offices which are sinecures, in corrupt jobs, and a great deal ~~[illegible]~~ in mere open, shameless plunder".

"When an appropriation is made by congress, it is inevitable that a large portion of it should find its way into the pockets of the partisans of power without adequate return. This is a matter of settled custom. The country does not see how large a proportion of the money expended by the government goes to satisfy the leeches of the bureaucracy" Sp. Repub. June 5. 1858.

Bundling. (See Misc. 2. 237. & references

The Buffalo Express, May 1858, says the practice of "bundling" as it is called, is still kept up, among the Dutch residents of the Mohawk valley, Pennsylvania, and New York, though not so extensively as formerly; and the occupation of the same bed by unmarried lovers, is a time honored custom. The custom, we believe, originated in Wales, where in times past, it was universal. Those who lived among the Welsh 20 or 30 years ago know how common bundling was among them.

A young lady was escorted home from a singing or spelling school, or church, & it was as much a matter of course for them "to bundle", that is, to "turn in" the same bed together, as for down easters "to set up" and "speak it" until cock-crowing in the morning. Rarely did any immoral consequences result from it. (Does he mean Welsh or Dutch here?

By Dutch, does he mean the low Dutch, or high Dutch who are Germans? He calls them in one line, "Pennsylvania Dutch" — Yet he says the yankees introduced a different kind of bundling into Schoharie valley, & serious consequences resulted to the females of the Dutch.

The Buffalo Express mentions an innocent bundling between brothers & sisters, among those he calls Dutch, as being not uncommon.

 Climate & Seasons. Cont. from M 16. 217

Solstices & Equinoxes.

	Vernal Equinox or Spring begins	Summer Solstice or Summer begins	Autumn Equinox. Autumn begins	Winter Solstice Winter begins
1599 m.13.394	March 11.	June 12.	Sept. 13.	Dec. 11.
1684. leap yr. m.1. 131 yr.	March 9.	June 10.	Sept 12.	Dec. 10
before 1681. m.1. 54	March 10.	June 11.	Sept 13.	Dec 12.
1702 m 4.43	March 10	June 11.	Sept 12.	Dec 11
1695 m 4.197	March 10.	June 11.	Sept 12.	Dec. 11.
Leap yr. 1696 Fully. m.13.396	March 9.	June 10.	Sept 12.	Dec. 10.

The seasons as Spring, Summer, Autumn, Winter all began with the Equinoxes & Solstices in old times — and the large American Almanac still adheres to this division, in some if not all the Almanacs, though the equinoxes & Solstices are 11 days later than under Old Style before 1752

American Almanac. 1839.

				days h. m. s
1838	Sun enters Cap. & Winter begins	Dec 21. 12.17.50	— Winter begins	89. 1.34.55.
1839	" " Aries & Spring begins	March 20.13.52.45	— Spring signs	92.20.59.57
"	" " Cancer & Summer begins	June 21.10.52.42	— Sum. signs	93.13.8.7
"	" " Libra & Autumn begins	Sept 23.0.0.49	— Aut. signs	89.18.13.17
"	" " Cap. & Winter begins	Dec 21.18.14.6.		365,5,56.16
	Tropical year, mean or average length.			365.5.48.48

American Almanac 1842.

				days h. m. s
1841	Sun enters Cap. & Winter begins	Dec 21. 5.47.50	— Winter Signs	89. 1.24.24
1842	" " Aries & Spring "	March 20.7.12.14	— Spring	do. 92.21.8.38
	" " Cancer & Sum.r "	June 21.4.20.52	— Sum.r	do. 93.14.4.10
	" " Libra & Aut.m "	Sept 22.18.25.2	— Aut.m	do. 89.17.29.11
	" " Cap. & Winter "	Dec 21.11.54.13	—	365.6.6.23
	mean or average length of tropical year			365.5.48.48

American Almanac, 1850.

				d h. m. s
1849	Sun enters Cap. & winter begins	Dec 21. 4.32.47	Wint. signs	89.1.22.5
1850	" " Aries & Spring begins	March 20. 5.54.52	Sprg. "	92.20.56.28
	" " Cancer & Sum.r "	June 21. 2.51.20	Sum.r "	93.14.3.17
	" " Libra & Aut.m "	Sept 23.4.54.37	Aut.m "	89.17.37.4
	" " Cap. & winter "	Dec 21. 10.31.41		365.5.58.54
	mean or average length of tropical year			365.5.48.48

All mean time at Washington Observatory.

Equinoxes & Solstices at Boston — Christian Almanac

1851	d h m	1852 Leap year.	h m
Vernal Equinox	March 21. 0.[illegible] mo.	Spring begins	March 20. 5.58 mo
Summer Solstice	June 21. 8.[illegible] ev.	Summer "	June 21.
Autumn. Equinox	Sept. 23. 11.7 mo	Autumn "	Sept 22. 4.57 ev
Winter Solstice	Dec 22. 4.[illegible] mo.	Winter "	Dec 21. 10.28 mo

1853.	h m	1854	h m
Vernal E.	March 20. 11.44. mo.	Vernal E.	March 20. 5.36. ev
Summer S.	June 21. 8.39 mo.	Summer S.	June 21. 2.24 ev.
Autumn E.	Sept. 22. 10.52 ev	Autumn E.	Sept 23. 4.29 mo
Winter S.	Dec. 21. 4.28 ev.	Winter S.	Dec 21. 10.[illegible] mo

1855		1856. leap year	1857
Winter Signs	89.18.	Ver. Eq. March 20.4.41 mo.	Ver. Eq. March 20.10.57 mo
Spring "	92.20.41	Sum. Sol. June 21. 1.30 mo.	Sum. Sol. June 21. 7.18 mo
Sum.r "	93.14.11	Aut. Eq. Sept 22.3.43 ev.	Aut. Eq. Sept. 22. 9.25 ev
Aut. "	89.17.48	Wint. Sol. Dec 21. 9.31. mo.	Wint. Sol. Dec. 21. 3.9 ev
Tropical year.	365.5.48		all 365. 5.36.

Climate & Seasons

Solstices & Equinoxes

			days
From Dec 21 to March 19 inclusive	= 10 days, 31. 28. 19.	—	89 or 89
From March 20 to June 20 inclusive	= 12. 30. 31. 20	—	93. 93
From June 21 to Sept 22 "	= 10. 31. 31. 22	—	94. 93
From Sept 23 to Dec 20 "	= 8. 31. 30. 20.	—	89. 90
			365 {365

Before 1700.

Dec. 11. to March 9. inclusive	— 21. 31. 28. 9.	—	89. days.
March 10 to June 10 do -	22. 30. 31. 10.		93 "
June 10 to Sept 11. do —	20. 31. 31. 11.		93 "
Sept 12 to Dec 10 - do	— 19. 31. 30. 10.		90 "
			365.

The Tropical Year.

"The revolution of the sun from one equinox to the same again, is called the Tropical year, which is days 365. hours 5, minutes 48, seconds 48." Ed. Enc. Tr. 624

The Sidereal year, or the time in which the sun revolves from any star to the same star again is 365d. 6h. 9m. 12s. Ibid.;

The solar month in which the sun moves through one sign of the ecliptic, averages 30 days 10h. 29'. 5". [This × by 12 makes 365 days, 5 hours, 49 minutes 0 seconds.] Ibid Tr. 248

But he says, p. 257 that the solar or tropical year is the time in which the sun performs a revolution from any equinox or solstice to the same again, viz. 365d. 5h. 48m. 54. but the sidereal year 365d. 6h. 9m. 15s [Ibid Tr. p. 257.

In p. 252. the solar year is said to be 365d. 5h. 48m. 45 sec (+ 45½ s.

Spirits & Distilling [Con from M. 14. 317
Rum. Brandy, &c.

1772. June 23. Rev Mr Ballantine of Westfield paid Mr Mosely 30/. for 10 gallons of Rum. [Must have been N.E. Rum. Was it for haying? (His Diary.

1769 Oct 16. Rev. Mr Ballantine received presents of 2½ gallons of rum & 1 gallon of brandy from 6 persons, the day before the marriage of his daughter to Capt John Astley of Sheffield (Ballantine's Diary.
and many eatables.

1760 Oct 7. Mr Ballantine says he was at Corporal Mosely's distilhouse. This must have been a cider distillery, in Westfield.

Hadley 3. 29 } Distilled spirits in Hadley, after 1788. much drank there, but only one distillery & that at Hockanum.

So. Hadley 4 10/p } Whiskey distilling in Granby.
Cider Brandy distilling in do.

1859. Judge Conkey says that 50 years ago, it was a great business to raise rye and carry it to the distillers in Granby.

Hadley 3. 1/ — Rum in Hadley 1773. was sold at 2/. per gallon
3. 118 { Rum in Hadley 1773 & 1774 was sold at 3/. " " (Was this N.E. or W.I.?
and by quantity at 2/5.

3. 109. Rum was sold at 4/. 1764.
" 122. Rum W.I. 4/6 & 5/. and N.E. 3/. 1784 & 1785
3. 138. Rum in 1766. both sorts were from 3/2 to 4/. per gallon. Price
3. 132. Rum gave for 2 gallons 3/. per gal. 1769. prob. N.E.
3. 336. James Henry. S. Hadley 30 Gal. Rum at 2/6. 1767.

Rum in Northampton

Prices 141. N.E. Rum by barrel in 1771. 2. 3 & 4. 2/2 & 2/3. Gallon.
" " do by gallon 3/. p. 143. same 3/. 1774
" " W.I. do. by hhd in N.E. 3/2 gallon. 4/. at retail. p. 143
" " W.I. do 1770. cost in Hartford 2/10. and was retailed in N.E. at 4/. 1769
Much N.E. Rum sold by barrel 1772 to 1774 to merchants & Hill towns, & valley towns.

P. 142 Simeon Smith brought up 42 barels for Breck & Hunt in 1774. at 13/4 barrel for freight. £28. Also 30£ for other freight — They sold more in preceding 4 years. One man bought 24 barrels in 1772 & 1773. & paid in peltries & flour & was sued for the balance.

P. 142. Breck & Hunt bought in Boston 15 barels N.E. Rum in May 1774, 481¼ Gallons at 13/. old tenor (1/8⅔ lawful) and paid for barels 3/8 ea. Bought much more in the fall at 13/ and 12/9. O.T. — Cost then say 32 gallons @ 1/9 56/. barrel 3/8. freight 13/4 — 73/. for 32 gallons or 2/3 a gal.
Rum was cheaper in Boston in 1772

P. 149. Rum at retail. 1785. W.I. 4/6. N.E. 2/10. cost 1/11 in Boston (see p. 369
96. 1787. W.I. Rum at retail 2/10 & 4/8; N.E. Rum at retail 2/8 & 3/
98. 1788. W.I. Rum do 5/ & 5/4; N.E. do " 3/2 & 3/4.
98 1788. L. Shepherd sold Cases of Gin at 30/.

P 318. P. Marshall 1685. 25 gallons Rum at 1/8. to R. Webster

P. 210 Timo. Dwight sold N.E. Rum by barrel at 2/5. 1767. Barrel 3/8
He charged 1768 to R.W. 1/8 Gal. freight 15/. barrel 3/8 (cost 1/8
He do. 1768 to R.W. 3/3 Gal for 1 bbl W.I. Rum

P 140 In 1771. 2. 3. Robert Webster of Ch. Bory, Bryant, & Samd Partridge, Ethan Amesbury of Hadley, Alexander Miller of Walthamstow, John Cady of Galeb'o', John Parkhurst of Amherst, & others bought N.E. Rum by the barrel of 40 gal. at 2/8. gal.
P. 142 many more bought by the barrel.

Spirits & Distilling.

Prices 258. Joseph Hawley sold Rum 1722 & 1723 and no other years — at from 5/4 to 6/6 gallon, or 1/4 to 1/8 per quart. Very many bought.

P. 242. J. H. bought of Saml Barcom, Innkeeper. 1731. 2. 3. Rum at 8/. gallon and 2/. quart.

P. 241 J. Hawley bought much Rum of Benj. Stebbins, innkeeper, many qts. Pints & other quantities of Rum — some 2 quarts, and some flames, 1718 to 1725. Began with rum 1/6 a quart and went up to 2/. quart. Some at 1/3 qt. some wine at 10d pint. 1730 to 1735 he bought rum by qt. 2 qts & gallon. Probably drinked freely. Price was 8/. gallon, but a quart in 1735 was cheap 3/.

P. 284. Mar. Hawley. Rum 40/. 1747. near O.T. or 5/4 bm.
" 285 Rum 1753. his price was 5/4.

P. 25, 62 } E Hunt. Rum 1745. 17/+18/. (4/3 + 4/6 Gal. 1761 + 62. 5/. gallon — 1767 to 1770. 4/. gallon — 1756 bowl of punch 8d.

P. 76. He had of Jona Phelps 1764. 10 Gal. Rum some 4/8 & some 5/4.

69. Ethan Hunt, like J. Hawley, had spirits of all the Inn-keepers, and had accounts with those in other towns when he travelled. Had rum, brandy &c of Martin Phelps. 1757. 1761 &c.

P. 138. Inventory of Brock & Hunt Jan. 1. 1774.
W.I. Rum 211 Gallons. cost 3/2. N.E Rum 5 barrels cost 2/.
Brandy cost 5/4 Gal. 15 gallons Wine @ 4/.

P. 139 Simeon Smith brought up for them 16 barrels Rum in 1772 at 12/. barrel & wine at 13/4. Do
They sent Salts & perlash to Boston — paid Smith 4/. per 100.

P. 139. They had on hand Jan 1. 1773. 280 gallons N.E Rum that cost in Boston 12/. old tenor or 1/7½.

P. 143 Ithamar Stanley brought up the river for them in 1774 7 hhds Rum at 16/; in 1775. 14 hhds Rum & other spts. 10/

P. 149. S & H. 1782. W.I. Rum 8/4. N.E Rum 6/. Gen 7/.
" " do 1785 W.I. Rum 4/6. N.E do 2/10. Brandy 5/. [P. 150. 1788 W.I. Rum 4/6
" " do 1786. W.I. Rum 5/. N.E do 2/8. Brandy 5/.
" 162. S & H gave in Hartford 1794. W.I. Rum 6/. N.E Rum 4/9 Brandy 9/.
" " E. Hunt sold in N.H. 1797. W.I. Rum 10/ to 11/. N.E. Rum 6/ to 8/8. Brandy 12/
" " E & H & son — " " in 17[illegible] W.I Rum 10/. to 11/. Gen 9/. Brandy 11/ to 12/
" " E H & son, 1799 — W.I. Rum 9/. Brandy 11/. also W.I Rum 7/6

Cost in Boston, by E. H. & son
P. 164 — 1797. W.I Rum 8/. N.E Rum 4/8. Brandy 9/
" 1798 W.I Rum 7/. N.E Rum 3/2.
" 1801. Jam. Rum 7/6 N.E Rum 5/3. Brandy 10/

Vast quantities of Spirits were sold.
P. 1-7. 1782. S & H. W.I Rum @ 9/4 & then 8/4. N.E Rum 6/8 and then 6/
" " " " Brandy 9/. (Dollar was about 10/6
" 1783 " W.I Rum 7/6. N.E. Rum 4/4
" 113. 1776 " W.I Rum 8/. N.E Rum 6/. Jamaica Rum 10/. Brandy 12/
" " " Dec. " W.I Rum 13/. N.E Rum 9/6

Prices 194. Buck & Hunt in Nov. 1773. 280 gallons Rum N.E. at 12/. O.T. (1/7½ cents £22.80. 9 barrels at 4/ — 36/.
Prices 3. L. Shepherd gave for N.E Rum in Hartford to B. Deane & Co, by hhd 7/. per gallon 1788, 89 and 90. (Price in Boston could not have been low about 4/7½)

There are endless items on the accounts. In Boston they finished loads of the trains with Rum. That was always in demand.

P. 137

Stills in Connecticut 1663 to 1676. — Con. 5. 333.

[Cont. on p. 398

1769. Oct 16.
The day before Rev Mr Ballantine of Westfield married his daughter to John Ashley Esq. of Sheffield, his people sent in to him for the wedding as presents, 9 quarts rum, 4 quarts brandy, a loin & leg of mutton, piece of veal, 5 fowls, suet butter, flour, 2 pigs, cranberries, apples, cabbage and potatoes.

Oct 17. They were married in the meeting house by Mr. Ballantine; Mr Gay of Sheffield made the last prayer "I gave a general invitation" — that is to come to his house, I think as well as to the meeting house. "Some stayed away because they thought there would be too many to be comfortable" & some for other reasons.

Webster (Dic. The "wish bone" in a fowl. Webster calls this "Merry-thought" and says it is "the forked bone of a fowl's breast, which girls and boys break by pulling each one side; the longest part broken betokening priority of marriage". He quotes Richard.

Debts & Debtors. Cont. from Misc. 7. 276

From Grahame's History of the U.S. States. II. 447.

The majority of every people are debtors, or rather debtors than creditors. Hence, when the majority rule the interests of creditors are reluctantly protected. When a few rule, they are akin to the class of creditors, and legislate for them. — Men are more prone to prescribe than to practice wisdom & virtue. — The many legislate for themselves mainly, and are governed chiefly by considerations of self interest, which are often illiberal and short sighted. — When the few rule they are self interested, but the sentiments of creditors give the tone to commercial legislation, and the duties of debtors are strictly enforced.

Lay Preachers, or Preachers not ordained.

Rev. Parsons Cooke, D.D. in Sept. 1858, wrote from Niagara to a Boston paper as follows: "I maintained last year [and now maintain] that the privilege of preaching the Gospel did not belong exclusively to ministers; that as the body of the church in the first dispensation 'went every where preaching the word', so now it is the privilege of all christians to convey the word of life to their neighbors, as it is the privilege of those who have the talent & opportunity to address public assemblies, & so to preach the Gospel, whether from the platform or the pulpit, in the smaller prayer meeting and in the great congregation."

"I would challenge any one to find scriptural authority to forbid a man, having the requisite character and gifts without ordination, to instruct a Sabbath assembly whether in the form of prophesying, as our fathers had it, or in the form of a sermon". "This has long been my theory."

Yet Dr Cooke belongs to the old school, he pleads also for an order of men exclusively devoted to the word & ordinances.

Davenport & Hooke, in the New Haven Catechism, maintained that the teaching officers were to be the principal teachers, but "others competently gifted, though not in office, being approved & called by the church thereunto," might "orderly exercise their gifts unto edification in prophesying."

John Robinson said, touching prophecy, that not only ministers, "but teachers, elders & deacons, yea even of the multitude, which are willing to confer their gift received of God, to the common utility of the church," are to be admitted to this work, if first allowed by the ministers and others.

The True Church — or the invisible church

Misc. 2.48. [Cont. from Misc. 12.432

The true church in Christian Scriptures consists of "all those persons who are in a state of love to God and charity towards the neighbor," or as Swedenborg says — "of those who believe in the Lord and live according to his commandments." None others belong to the true church. These people are scattered through various denominations. They have various names and profess various doctrines, but names & doctrines do not distinguish churches before the Lord. The Lord knows who are his, the true church — the invisible church, these Christians are visible to the Lord, but unseen of men, because men cannot distinguish true Christians from false ones.

June 1. 1858.

B. F. Barrett. Swedenborgian.

Bishop Taylor says in his "Dissuasive from Popery," "The mere profession of Christianity makes no man a member of Christ — nothing but a new creature, nothing but a "faith working by love," and keeping the commandments of God." "Those that do this are not known to be such by men, but are known to God, and they are in a true sense, the invisible church. The invisible church is a part of the visible or one ordinarily, but that part that is the true one. The rest of the church, are the church in common speaking, but are not the temples of the Holy Ghost, not the members of Christ. The true servants of Christ only are the true church."

Quoted by Barrett.

Bishop McIlvaine says, "the visible church is the church seen of men, in the mixed mass of the true and the false; the invisible church is the same church as seen only of God, gathered from all parts of the earth."

The N.Y. Independent says — "The church invisible includes all true christians, of whatever name, age or country, and it includes no other. The church of Christ is the aggregate of all real christians. Profession here avails nothing, union with Christ everything."

Quoted by Barrett.

378 Clergy & laity. {see clergy on page 244. Misc. 2.

At a conference at Birmingham, England, latter part of 1858. Rev Dr. Miller, of the established church, met with other ministers & laymen. He was glad to see laymen rising to a sense of their responsibilities. "The church of Christ did not consist of men who were ordained to preach the gospel and administer the sacraments." he said, and he continued — "old archbishop Leighton was accustomed to say — 'all believers are Gods clergy' and this was his, (Dr Miller's) creed." "He was no believer in sacerdotalism; he regarded this as the essence of Romanism". "He wanted to see the laity, Gods clergy, rising up to their responsibility." "He did not suppose that every parish ought to be a little republic" however. "Nonconformity would not be acceptable in St James's church (Independent) any more than in his." "The times were past when dissenting ministers could assume that the man in the pulpit was to be the pope of the flock."

English correspondent of N.Y. Ind. and English newspaper.

380 America corrupt & retrograde.
M. 2. 230.

While the friends of reform in Europe appeal to our free institutions, and our progress, our most influential sections of society manifest a marked preference for the effete & superficial characteristics of high life abroad. Thoughtful men rail at the Toddyism of our budding gentry, & the ruffianly character of our politicians and officials. Our theories are sublime our practices intolerably mean. We proclaim the widest liberty, and nourish slavery. We proclaim equality, while many fawn to those in superior, and are supercilious to those in inferior position, like the snobs of England and Germany. Practical Americans feel discouraged.

The servility and lack of moral dignity which keeps down the European masses, is similar in the United States; we have the same absence of manly individuality, the same subserviency to accidents of life and circumstances, and the same ossification of innate & inborn of soul; & what is servility in Europe, here often becomes brutality. The corrupt population of Europe, & those like them, pollute our ballot box and play into the hand of slave drivers north & south, of cheat & soulless task-masters allover the land — We descend morally; we rise industrially. Europe is fascinated by our industrial progress, and does not see our moral scars.

Thinking persons must begin the contest, & see if we cannot be prosperous without degenerating into paganism. We want something besides sneering indifference & sarcasm, something besides superficial words about free schools and a free press. Slips of paper thrown into ballot boxes will not regenerate a country. The forces which kindle American activity must be brought to bear upon American practical christianity, or European despotism will become rampant here, while American liberty has influence in Europe. N.Y. Christian Inquirer Jan. 22 1859

Young Americans are the worst subjects that infest the French capital. (Paris). N.Y. Evangelist. Feb 3. 1859

Hospitality & Company.

Rev. Jonas Clark of Lexington "esteemed it a duty and a pl. sure to exercise hospitality. It is difficult to understand how, with his small means & his large family, he could entertain the numerous relatives, friends and strangers who resorted to the parsonage. But it is the will and not the wealth that makes the hospitable man. His doors were always wide open; none knocked who were not welcomed. Especially there was always room for his brethren of his own profession, who in their journeyings, made his house — the custom of that day — their inn."

Sprague's Cong Min. p 518

Rev. Joseph Dana of Ipswich, 1765–1827. "Threw his doors open to receive travellers & friends. A large circle of acquaintances from all quarters were in the habit of frequenting his hospitable abode — where they found a cordial welcome and he often entertained strangers. Sometimes the family often had to lodge at the neighbors."

Sprague p. 599.

Rev Elisur Goodrich of Durham. Con. 1754-1797 "lived on one of the great thoroughfares of New England, at a time when clergymen always travelled at the expense of their brethren along the road. And his house was among those known for its generous hospitality." His salary was 100£ a 333⅓ dollars & he had the use of a farm & parsonage.

He fitted many students for college — he had usually from 15 to 30 under his care. He instructed near 300 young men. Educated 5 sons at college. He left an estate of 6 or 700 £.

Associations.

Mr Edwards says "the first Association of ministers in this county, was formed some time after my settlement." that is some years after 1726. Life p. 381.

Presbyterians

"Mr Stoddard was a Presbyterian, and abundantly preached his Presbyterian principles". So says Mr Edwards, Life. p. 359

Salaries.

Dwight IV. 422 "From the colonization of the country to 1763, the stipends of ministers, including all the emoluments which they possessed, of supporting and educating their families, were better, throughout the country at large, than they have been at any subsequent period".

Coffin Newbury p. 116 Rev. John Richardson, ordained at Newbury, Oct 20. 1675, was to have a salary of 100£ in barley, pork, wheat, butter or Indian corn; they built him a house & gave some land. The price of grain is not stated. Noyes & Woodbridge before him had 80£ & 60£

384
m. 2.238. Aristocracy

In the southern states, toryism, or a predilection for royal prerogative, and an admiration of aristocracy and hereditary distinctions, had the most numerous votaries before the revolution — A party of this class of thinkers, more or less numerous, was in all the colonies. Probably there has never existed a community in the world, entirely pervaded by the love of liberty.

A love of liberty cannot prevail in its highest force, or merit the name of a generous passion, except when united with the virtues of self denial, humanity, moderation and justice — Cp Adams Hist. of N. A. III. 338

Posts, Expresses, Couriers &c

Cont. from M. 15. 348.

Mass. 21 99 / 1924 } Benjamin Alvord of N.H. was an express from Albany to Boston in the war 1722–1726 – Lo and especially from Con. River to Boston – went alone & seems not to fear.

Mass. 2. 108. 110. 110. 112. 114. He was an express in the next war 1744 to 1749. Was at Fort Dummer, Hat. & back 60 mostly, some 52/. 1744–5. — 1746–7 seems 6£ & 60/ at Boston & back 1747–8 seems £6. — 1748–9 seems £7.

Also in the next war 1754–1763.

Mass 4. 82. Express from Con. River to Boston 1758 – 60/.

Mass 5. 230. Charles Cotton rode Courier from Boston to Albany May 24 to Dec 26. 1759. 31 times – charged 8£ a time or 248£. Court allowed £7. or 217£. He kept 7 horses on the road.

Mass 5. 219. Gen. Court June 18. 1760. voted that a carrier ride from Boston to Albany & back once a fortnight during the present campaign – to have 6£ each journey.

Mass 4. 127. Benj Alvord 1755–56. from Hatfield to Boston, 66/. & 72/. Albany to Boston & back, or with Boston to Albany £8. & 1755–6 & 1756

Mass 4. 129. Benj Alvord 1756–57 had £9. 8. for expenses in £19. 8.

" 4. 132 do 1757–8. Expenses 70/. and 78/8.

" 4, 135. do – 1758–9 – Expen Hatfield to Boston £3.

" " Nathl Edwards do – " Northampton to Boston £3.

" " Daniel Alvord do. Riding expenses — £7. 10

" 55. Benj Alvord went express from Hatfield to Boston and 60/. was allowed. 1756.

Hunting and Fowling Trapping &c. [Cont. from M. 15. 148.

Thaddeus Birge was born in 1785 — is now 1859, 74 years old. Has been a hunter, fowler, trapper & baker, &c. all his days or since 1800 — yet has not spent all, nor half his time in these pursuits. April 21. 1859 — conversed with him.

Old Hunters in Northampton he says, were Col Seth Pomeroy, John King, Ebenezer & Nathaniel Wright; & sometimes Bildad, John Miller, father of Cyrus.

He believes that he killed 100 turkeys between 1830 & 1820. Sold them from 6 to 12½ cents — average 9 or 10 cents per lb. dressed.

He has killed many partridges — he caught in snares near 100 partridges, only two years ago, and some rabbits. — Never hunted squirrels much and never shot pigeons.

Has trapped some

m. 2. 234 Bee Hunting. (Sept 3. 1859)

He has been a bee hunter also. Conversed with him Sept 3. 1859. Does not tell great stories of success. His trees did not contain large quantities of honey. He says bees make use of any tree that is hollow: — oak, chestnut, hemlock, & even pine. He says there are bee trees in the woods now; he intends to search for some in a few days; it is necessary to hunt them while the flowers last. There are bees in the vicinity of Broadbrook, in Hatfield & Northampton. He says bee hunters have been careless; have cut down trees without asking leave of the owner. Hollow trees are not very valuable.

m. 18. 180. Bees & Bee Hunting in Hadley.

Maj. Sylvester Smith, Sept 1859, says when young (born 1789) there were not many bees in Hadley — but few kept them. There are more now than 60 years ago.

Bee hunters there have been at all times but fewer now than formerly. Maj. Joshua Smith was a bee hunter. There have been bee trees on the mountain & plain, and one swarm was found in a hollow apple tree. Hunters used to cut trees without permission.

not full

Josiah Percey Hadley. Hadley 3.

1762.

April 27 sowed peas & oats
May 3. Sowed Flax
" 4 " Peas
" 5-8. Planted Corn
" 9 " beans
June 3. Weeded Corn
June 14 to 19. Hoed 2d time
July 4 Hoed 3d time
" 17 to 24. Reaped
July 31 & Aug. 2. Pulled Flax
Aug 4 Mowed Peas & Oats
" 11-17. Got in last hay
(June 22. Began to mow.
Sept 9 Sowed Wheat
" 13 + 14. Sowed Rye. + Oct 13.
" 23 + 25. Carted corn
Oct 1. & 6 Carted corn
Oct 19 Dug potatoes.
Sept 1 & Oct 12. Made cider
Sept 7. Spread flax
Aug. 23 24. Hooked peas.
Sept. 14 week Carted Stalks

1763.

April 26. Sowed Flax
" 27 Sowed Peas & Oats
" " " Summer rye
" 28 Planted potatoes
" " " Winter squashes
May 9 + 10 " Corn in homelot
" 11 to 13 " " in Hock, &c
" 16 " Beans + June 15
June 6. First Hoeing began in
" 11. Finished in do Homelot
" 14 2 Hoeing begun in Homelot
" 24 2 Hoeing finished
" 27 Began mowing
July 9. Hoed homelot 4th time?
" 16 Finished hilling
" 27 Reaped Rye in homelot
" 28 " at Honeypot
" 30 + Aug 3. " in Gt Meadows
Aug 1 " Meslin at Hockanum
" 13 Pulled Flax
" 16 mowed at Hockanum
" 25 " at Honeypot
" 31 Picked hops
Sept 5. Finished hooking peas. Began 2
" 7 Cut Tobacco.
Oct 21 Pulling Turnips
Sept 13 Mowed Rowen + Oct 8.
" 17 Finished cutting Stalks
Sept 24 + Oct 3. Made cider
" 22 Spread flax. Taken up Oct 26
" 28 Sowed Rye & wheat on homelot
Oct 1 " " " in Gt Mead.
" 7 " Rye. + 28. Rye at Hock
" 29 Finished dig'g Potatoes
" 15 Carted corn. 22 finished husking

1764

April 23 to 26. Ploughing and sowed peas.
" 27 Planted Potatoes
" 28 Sowed flax, Peas and Provender (Rye & oats?
" 30 Sowed Provender
May 1. Planted 2 acres corn Hock
" 8 Planted 3 " " Gt M
May 11. + 12. Ploughed & planted 1½ a. in Homelot
" 29 Planted Beans
" 31 Began to hoe corn. finished June 13
June 16. Hoed corn 2d time at Hock.
" 25 Began mowing in homelot
July 12 Finished 3d hoeing
" 25 Began to reap wheat in Gt M
" 31 Reaping in Homelot & Hockanum
Aug 1. Finished Reaping
" 2 Pulled Flax. 4 sons & nephew
" 4 Sowed Turnips
" 9 Mow at Hockanum
" 21 " at Grass Hollow.
" 24 Got in hay from Grass Hollow
" 27. Began to hook peas. 3 days
Sept 10 Cut Stalks. got in Oct 4
" 25 Picked corn in homelot
" 25 Mowed Rowen 3 loads
" 29 Sow wheat & Rye at Hock.
Oct 5 Picked corn at Honeypot
" 10 Sow rye at Honeypot
" 15 Carted Corn & Pompions
" 23 Last corn got in
" 31. Dug Potatoes
Heavy frosts. Sept 9 - 16

1765

March 13 Trim Orchard
" 13 Spread dung
April 6 to 10. Sowed Peas 2 acres
" 13 Finished plowing in Gt M.
" 16 " " at Hock
" 17 Sow flax & peas & oats
" 24 Plow homelot
" 26 Sowed flax & peas & oats
" 30 Planted 4 acres at Hock
May 1 Planted Garden
" 4 Planted in mead. & Potatoes
June 3 to 4 Hoed at Hockanum
" 11 Finished hoeing
June 19 to 22 2d hoeing at home & Hock
" 24. 25 2d hoeing in Great Mead.
July 2 Mowed homelot.
" 13 to 15. Hoeing time.
" 22 to 25 Reaping.
" 31 Sowed Turnips
Aug. 2. 3. Pulled Flax. Also 12th
" 13 Mowed Peas & oats
" 23. Got in last hay from Hock
" 25 Got in last P. o
" 29 Got in last hay from Honeypot
Sept 9 Cut stalks & 11th
" 12 Sowed Rye. finished Sowing 24th rye, meslin & wheat.

From Josiah P[illegible]'s interleaved almanacks.

1765 — continued

Sept 17. Sowed homelot
24 Finished sowing
26 3 load of Corn
Oct 11. 9th last load corn got in
26 Dug Potatoes
27 Snow falls midleg

1766

April 8. Spread dung
9 to 18. Ploughing
April 19 Sowed Barley
26 "
25 & 30 Plowed at Hockanum
May 1 Plowed Garden
2 Sowed Flaxseed & Oats
7 Planted corn at Honeypot
8 Planted Potatoes
10 & 12 Planted at Hockanum
20 Planted Potatoes
22 Planted potatoes, beans & squashes
30 Sow Grass & Oats, over clover, pudgrass & fowl meadow
June 3. 4 Hoed in Gt. meadow
4 Sheared Sheep
5 Hoed at Honeypot
6 to 10 Hoed at Hockanum
23. Hoed 2 time at Honeypot
24 & 25. Hoed 2 time in Gt. m
27 to July 2. Hoed 2 time at Hockanum
July 8 Finished mowing homelot
9 to 12. Hoed Hockanum 3 time
18 to 19 Finished clo at Hock. 3 "
14 to 16 Hoed at Honeypot 3 time
17 to 22 Hoed in Gt. Meadow 3 time
22 began Reaping in Gt. m. ended 28th
21 Mowed Barley. 12 cocks
29 Reaped homelot to Aug 2
Aug. 2 Reaped Wheat
4 Finished reaping — all 148 shocks
" 7 to 11. Pulled Flax. Got in 14th
7 Reaped Oats.
15. Mowed Nooks
29 Finished mowing in meadows
Sept 4 Hooked peas
11 Spread flax
16 mowed Rowen
30 Picked corn 1 load
Oct 1. Picked a load
4 Sowed wheat
7 made 7 bbl cider — 6 before, 5 more
13 & 25 Dug Potatoes 32 bushels
and Turnips 12 "
Nov 5 Dug 28½ bush. Potatoes
Oct 15 Got in last rowen

1769

April 24. Sowed Barley
25 & May 3. Sowed Flax
25 Sowed rye & oats
26 Sowed Peas
May 3 Sowed Oats
3 Planted Corn at home & H.
18 Planted Potatoes
26 Planted Beans
June 12 to 15. Hoed 1st time & home & Gt m
July 4 Mowed homelot
July 5. Finished 2 hoeing
6 mowed at Hockanum
11 Hoed Potatoes 3d time
20 Mowed lower lot in Meadow
24 to 28. Finished Reaping
29. Stacked standing 4 days to day
31 Mowed Barley
31 Pull Flax
Aug 3. Mowed the Eastmans, Nooks
10 " N. Smiths Nooks
10 Cradle rye & oats together
24 Finished upland hay
Aug 31 to Sept 5. mowed Rowen
Got in Peas
Sept 13. Sowed Wheat
16 sowed Rye
22 Mowed Rowen, Hockanum
22 Spread flax
27 Sowed Rye at Hock.
27 Finished Haying.
30 Sowed Rye lower lot
Oct 10 Picked corn
15 Dug 100 bush. Potatoes
this week
27. Dug 20 bush. Potatoes
28 Pick up flax

1770

April 25 Sowed Rye & oats
Ap. 26. 27. Sowed Peas & Provender
May 1 Sowed Barley: 2d sow. Flax
May 16. Planted Corn; 25 Potatoes
[illegible] 17. Finished Hoeing at Hoc. 4th time
30 Got in homelot hay
July 16. Finished 2d hoeing.
began 3d Hoeing July 9
23 Began to reap rye
30 Finished [illegible] wheat
Aug 18 Sowed [illegible]
21 mowed Peas & oats & after
Sept 4 Spread flax
7 Sowed [illegible] & 10th
11 Cut stalks & 18th
24 Sowed Rye [illegible] seed
26 to 29. Sowed Rye & Oats
29 Turned flax
Oct 4 mowed rowen
15 Took up Flax
19 Finished getting in corn
26 mowed homelot
Nov 4. Finished dig. Potatoes 68 bushels
Oct 22 Load Pumpkins carted.

In Hadley:

Had. 3. 110 &c. Sawing boards by Enos Smith, &c. 1770 and
111. years later was commonly 1/4 per 100 feet. or 13/4 per M.
But many were sawed at 1/2 per 100 feet or 12/ per M.
This seems to have been a sort of cash price, & 1/4 a barter or
trust price. — Sawing slitwork was commonly
1/4, 100 feet. Some oak wide 1/4. 1/6. 1/8 — Sawing plank
was 1/6. 1/8 and 1/10 per 100 feet. Oak plank & maple plank
4/ per 100 feet. Sawing Lozenge Boards 1/6. 100 feet
some chestnut boards sawed at 1/2.

Prices of Boards at Smith's Mill. 1770 & years after
Pine boards, 1 inch, were commonly 2/8 per 100 or 26/8 M.
or twice the price of sawing. Some later charged at 3/. 100
or 30/. per M. later. — Lozenge Boards 1772, 3/9. 100 feet
and 1776. 4/. Clapboards 1773 at 4. 6/. 100 feet!

Plank were 3/9 100 feet 1774, & some 4/. Some probably oak, were
5/. per 100 feet in 1772. 1773, and in 1784 — Slitwork were 2/8
for 100 feet.

The men who sawed were paid 2/. per day; and 2/8
per night: Some men paid 6/. per thousand for use of
mill and sawed their own boards; some paid 8 for 100.
[Some men were paid for sawing 8d per 100 feet or
6/. per thousand instead of pay by the day] (This may be an error.
Logs were stubbed at 2d and 2½d each.
Some logs were bought at 2/ to 3/. each. Some pine logs
were bought for 1/. per 100, for what boards they made.
Some were bought for 1/4 per 100 for the boards made.
(the same as sawing at the halves.) So —
Oak, maple & chestnut logs were sawed, but
chiefly pine.

Had. 3. 120. Slabs were commonly sold at 1/. per load, 1773 & 74.
Some were charged at 1/4 and 1/6 per load.

Had. 3. 191 } Boards, common were still 2/8 per 100 feet.
1779 & 80 } Plank, probably hardwood, were 4/6 & 4/8, 100 feet.
Some slitwork were 2/8 100 feet. Some were higher.
some plank for dam work 12/. 100 feet.

In Northampton. 17th Cent.

Prices p. 230. David Wetton had a sawmill. He sold boards
at the mill [at Pascommuck?] 1674 to 1677 @ 4/. 100 feet.
(equal to 2/8 money.) He sold them at house at 5/. 1 M.
Prices 235. Sold at same prices, 4/. and 5/. 1678. Sold many boards.
" " Oak plank at 6/. 100 feet.
" 240 Hawley had this or another mill to saw boards
after Wetton's death. 2d Jos. Hawley had a sawmill 1712
Pr. 239 Both sold boards at old prices — 2/8 as cash & 4/. in pay.
" 240. in 1705. 1712. &c. M. 9. 124
Hawley seems not interested in a sawmill after 1715.
" 241 Joseph Bartlett had a sawmill & sold boards &c. 1717. &c.
" 288. Jos. Hawley 3d. 1757. gave for pine boards 4/. and 3/5 3/5
per 100 feet, ~~and~~ for some 3/2 2/5 & 3/7 1/5 or 30/. 26/.
24/. and 27/. at other.
Gave for Clapboards 4/. 100 feet. 942 feet
Prices 25. 229 Boards 1742 & 1746 9/ to 11/. about 4/. 100 feet. 1756. 24/. 13/2
Ebenezer Hunt } do. 1759. 2/8. do. 1755 3/1 3 & flooring boards 3/2 2/5 } 3/2 2/5 is. 24/. J.T.
do. 1764 1771. 4/. 100 feet. 1762. 3/. 1762 white pine 4/9. 100 ft.
Prices 73. E.H. do 1750. 3/2: 1771. 3/. 1765. 3/8. 1772. 4/. 100 ft.
" 203. T Dwight 1763. Oak Plank 5/. 100 feet. W.S. Pine boards 4/. 100 ft.
and 4/10

Boards, &c.

Hed. 3. Elkanah Smith often sold & bought boards 1757 to 1770. He seems to have called White pine, spruce as did many others. He used the term "spruce boards" more than a dozen times, and pine boards 30 or 4 times, and white pine once.

He charges for spruce boards (reduced to lawful) 3/. 3/4. 3/9. 4/ and 4/2 per 100 feet, in small quantities & for particular objects. Some were higher. Pine were about 3/2. 3/4 and some 4/6.

"Thick stuff" (thickness not given - probably 1¼ or 1½ inch) was sold in small quantities at 4/. 4/6. 5/. 5/4. 5/6 per 100 feet.

Maple boards 5/. per 100. Some in small parcels of a few feet. 6/8. 4/.

Black birch boards, he bought in Amherst. Price not given.

Button wood boards, once mentioned, 3/2, 100 feet.

Quarter Boards, he bought or sold at 4/. per 100 feet once.

Yellow pine must have been among his boards, but he has no particular name for it. Was his spruce yellow pine? His prices were those of a joiner and not those of a seller of boards. Of course, his prices are higher.

Prices 4. Levi Shepherd, Boards 1785 & after, 1700 feet at 2/6. & some at 3/6
1791. 1000 feet at 3/. 1000 feet 1789 at 24/ (or 2/4⅔ per 100

Prices. 141. 1773. Clapboards 4/. per 100 feet. Pr. 153. Clapboards 6/.
" 151. 1793 Plank 6/. 100 feet —— Pr. 147. Boards 3/4 100. 1779.
" 157. 1789. Boards 3/ & 3/6. 1790, 3/. 1793. 4/.

Boards & Sawing 1859

Mr Jewett says he has to pay $2.50 per 1000 feet for sawing boards now; a few years since the price was $2.25. Logs are now small, but they are sawed with a circular saw. Mr J says common pine boards like his, bring from $13 to 14 dollars per thousand; some of the poorest bring less. Hemlock boards, best, are worth 10 or 11 dollars - some are less valuable. Plank & stuff work joists are sawed at 2.50 per M. board measure; that is, the sawing of plank costs double that of a board, but does not sell for quite double, though near it.

Boards in Hartford 1700 to 1711
Con 5. 367. Stanley. Boards 6 times at 2/8, once 2/6 once 3/. per C.

Logs in Hadley.

1859. Sept. 26. Mr Sylvester Smith says that at his father's mill in former & later years, most of the logs sawed were yellow pine - say ¾ of all pine was yellow. or ¾ of all sorts. Some oak. Yellow pine, white pine and oak were the logs. 3 yellow pine logs to one white pine till 1830. Not much white pine grew there, some was bought from the river, logmen & carried to the mill and scribed; his father & others bought a great many logs from the river. The white pine in Hadley was not considered fit for nice work, unseasoned. The river was full of timber. When he was a boy chestnut was not valued, not sawed, not thought of. Maple was not sawed. There were no large hemlocks & but few small ones. Since 1830, more white pines - most from swamps E & north. when some was got before. Little maple & buttonwood. Some chestnut & hemlock - bass and birch - not many. many chestnuts now.

Mr Smith says the price for sawing for 30 or 40 years or more has been 15 to 100 or 15/ per 1000. Recently or within a few years, the price has been raised to $3. Old prices. Oak was 2/. 100 feet.

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394 Boards & Sawing

Hadley condensed.

Repeated from Mayor Smith March 12. 1860. 50 & 60 years ago, oak called black oak was sawed into plank at his father's mill & into slit work. White oak was not common there; or large trees were not — became more plenty. White oak was used for carts, plough, &c. but not for most uses — not for bridge plank, &c. Yellow & pitch pine were 3/4 of the logs that were sawed. Some white pine but it was not plenty at this mill. Chestnut was seldom sawed in those days: the trees were very large or only staddles. Hemlock was rare in Hadley & not often sawed, or large enough to saw. Has increased in size & number since like white pine. Chestnut, &c. 60 years ago much of the timber in the woods was staddles, or thousands of staddles. Very little ash, butternut, beech, maple ~~walnut~~ sawed, but a few logs of these. Did not saw logs into boards less than a foot in diameter; most logs were from 12 to 15 inches in diameter. Largest about 3 feet in diameter — may have known a log 3½ feet — is not certain. Chestnut & pine were the largest. Price of sawing 60 years ago 15/. per M. or 1/6 per 100 feet. Rose to 18/. & so that now. Circular saw he never had — was first used in the mill that had been his about 4 years ago.

Sawlogs 10 or 15 years ago. Yellow pine, white pine, oak, chestnut, some hemlock; a little beech, maple, poplar, walnut, ~~beech~~, &c.
White pine logs came down the river till about 1840. Not many sawed at his mill. He used to buy land or timber & then saw it all or most of the timber; some made sawing timber. There was no demand for timber or boards much when he was young.

About 1800, the woods were full of staddles which were cut for wood, &c. He supposes they came in after the fires ceased — some years after.

The logs at the upper mill (North Hadley) were not with same proportions as at the lower mill.

Additions from Mayor Smith, March 27 1860.

River logs that lodged on the meadows were purchased ~~and~~ brought to his father's mill, & his mill afterwards. His father bought some & the same, & they sawed for others. Some of the logs brought to their mill may have been stolen — men did steal logs. The river logs were not all clear; many had knots, & they were not so good as formerly. They sawed much more river timber at N. Hadley than at Smith's mill. The logs were taken into the mouth of mill river, taken out upon a flat & were not far from the mill. Whole rafts were purchased there; Smith once bought half a raft, or logs to the amount of 6 or 8 hundred dollars at mill river. The price of common Hadley pine 50 years ago, or 1810 or 1815, was from 8 to 10 dollars a thousand. Clean river boards were about 16 dollars.

Had 3.
180. Smith & others returned with census of 1850 that they had for pine logs & others, all sorts, at the rate of 10 dollars per M. or what would make 1000 boards. They bought them on the land so estimated, they at the mill, but what they estimated at 1000 feet would make 1250 or more in inch boards or other stuff by board measure. All was sold board measure. 8 inch timber for a frame was so estimated. Smith sold the stuff for a square timber for the Methodist meeting house at 10 dollars a thousand, board measure. 8 inch timber was 5½ feet in length, or some was 3.

Major Sylvester Smith of Hadley, Aug 31. 1859 — (he born 1787) says smoking pipes was very common when he was young; many women smoked — more than men he thinks; (men chewed). His mother smoked, & neighboring women and when they came together, they seemed to have a very pleasant time with their pipes, before as well as after tea. His father always raised a patch of tobacco, perhaps as big as his house; and most people raised their own tobacco. The tobacco at his fathers was cut up on a block with an axe or other instrument. In many houses, a wooden long box hung on the wall; the upper part was open & received the pipes long & short; at the bottom was a draw containing the tobacco cut fine. — Some houses in Hadley had so much smoking in them, that the plastering turned yellow, & they always smelt of tobacco. Young people did not smoke.

Mrs Allen Clark, a Cook of Hadley, born 1793, says there was much smoking in Hadley when she was young, among elderly people, men & women, — the young did not smoke. One woman at least (old maid) smoked & worked — the bowl of the pipe sometimes up & sometimes down. There were many patches of tobacco.

1859. Sept. 26. Mrs Newton, born 1776 says men & women smoked but more women than men, for many men chewed. She had seen the old pipe & tobacco box, and rarely old tobacco tongs that had come down from former times. Some had a hole for pipes by the side of the chimney. Men raised patches of tobacco.

In 1701. Joseph Janes had charges for tobacco, against several — 16 lbs at 6d, 6 lb at 6d, 12 lb at 6d, 8 lbs 6d, 12 & 12 lbs at 6d, all 68 lbs at 6d, as pay (money only 4d) Labor was 2/ from 2/ his inventory.

Flip, as made in England. From Kitchiner's Cook's Oracle. (1817–1829)
The ale was warmed over the fire, & not with an iron. Eggs were beat up with sugar & a little nutmeg & ginger, & the rum or brandy & these were put into one pitcher, & the ale near boiling in another; they were then turned from one to another till it was all smooth.

m. 12. 350. m. 11. 204 Ansel Jewett, 1859. Sept. thinks that when his father began to distil cider, after 1800, there was only one distillery in the village, viz. that of Samuel Clarke and others on the brook, between Hawley & Pheasant Streets. He had heard old men or his father say, that Martin Phelps distilled cider back of South Street in former days [probably before the revolution] He thinks Cargill at the Corbet Farms, had a cider distillery before his father had one.

Misc. 10. p. 110. Warham Clapp born 1770, did not remember any distilling back of South Street, yet he knew that had been a distillery there or supposed there had been; & thinks the distillery was converted into a potash. Phelps sold high wines 1777. — Ely's opinion. m. 11. 204.

Prem 83. Martin Phelps distilled cider 1767 & 1769.
" 286 do do sold cider brandy 1762 & before
" 290 Jos. Hawley bought a qt of brandy 6/. 1747, to put in cider. Not said to be cider brandy.
N.H. 3. 97/98 John Lyman called a distiller in 1761.

Brandy of old (What was this?
Con. 7. 30. 1680. Hany Wolcott had brandy at £6 per barrel — about 4/. per gallon.
Con 7. 186. 1708. Ch. Allyn 170 gallons Brandy @ 2/4½. 20£
7. 186. 1708. do — 30 gallons Brandy @ 2/.
7. 181. 1708. Deac. Th Bull ½ bbl distilled drink 84/. (say 16 gal @ 5/3
7 114. 1699. Jas. Mackmin 18 gallons Brandy at 4/.

Returns of Assessors of Hadley, Amherst, So. Hadley, Granby, Northampton & Hatfield. 1855

	Hadley.	Amherst.	S. Hadley.	Granby.	N. Hampton	Hatfield
Sheep.	794	741	221	557	591	21
Value $	1959	1417	442	1114.	$1173	— —
Wool $1603.		2269 lbs	663 lbs	1778.	lbs 2274	— —
Horses	317.	419.	197	206	582	205
Value $28.198		33.900	14475.	12.772	$57.985	14350
Oxen over 3.	150	321	91	143	144	124
Steers under 3.	230	220	88	254	180	70
Value of both	15140 $	28.488.	4490	16.721	$15000	10.050
M. Cows	538	835	434	473	634	252
Heifers	237	292	106	181	185	69
Value of both	22.638	27.691	18310	15.778	25.985	$9732
Butter lbs	70.890.	68.875.	80360	56000	75215	lbs 46792
Value	$14178	12375.	16.072	11320	15.043	$9360
Cheese lbs	7.700	—	4500.	6.685	— — —	1100
Value $	776	$3075	460.	668½	—	$132
Ind. Corn acres	1142	878.	491	565	a 1075	700
Per acre bush.	37.	33.	35	25	35 bu.	30⅔
Value	$52.817	28.512	17.185	15.652	$1 bushel.	bushel $23630⅓
Rye acres	805	593	375	928	a 665	330
Per acre bu.	13	9.	8	8½	15	9
Value	$15697	6665	8000.	9800	—	$3656
Per bushel	$1.50.	1.25	(corn)	1.20.	1.25	1.25
Oats acres	253	310	185	81	145	90
Per acre bu.	35	27	40	21	35 bu.	46½
Value	$5932	4090	3700	850½	[illegible]	892⅝
Per bushel	64c	50c	50c	50	65	50c
Wheat acres	47	19	1½ a	9½	50	143
Per acre bu.	12	11½	—	12	20	6½
Per bushel	$2	—	—	—	$2.	$2.00
Potatoes a.	153.	238	215	769	202	52
Per acre bu.	110	95	75	90	250!	130
Per bushel	75c	50c	30c	40c	75c	50c
Mow'g Eng. a.	1925	2405	715	897	2404 acr.	1043 a
Hay, tons.	2887.	3096	1000	1372½	3775 tons	1473 tons
Value	43865	33905	12000	18.375	—	12.516 $
Per ton	$15	$11	$12	$13½	$16	
Mowing Wet. a.	322 tons	913 tons	109	902	—	674 tons
per ton	$7½	$6..	$5	$7.	—	$5392. or 8
Tobacco acres	57	7 a	8½ a	—	25 a	54 a
Value	$9690	840	—	—	$2500	8540
Broom Corn a.	966	84 a	2 acres	1½	422 a	499 a
per acre brush	700 lb	600 lb	—	—	700 lbs	750 lbs
Value at 10c.	63.420 $	5040 lbs	—	—	$29.450	37.494 at 10c
Per acre seed	60	50	—	—	50	456
Value seed	40c	30c	—	—	40c	50c
Apple Trees for fruit	4727	6193	4979	3361	5394	—
Value at 75c	$3545	2522	3734	800 bush	$5026	1665 bushels at 50c
Pear Trees.	152	16	508!	—	261	—
Yearly value	$120	$26	$100	—	$423	—
Honey lbs	238	220.	—	345. at 1/.		

Brooms — Amherst 55,000. valued at 8280 $ about 15 cts a.
do Northampton 60000. " " 12000. — 20 cts a

Shad 40000 taken in S. Hadley at 15c $6000

Quinces Granby 150 bushels $120.

Poke Roots Hatfield 242. worth 7640 $

Millet do — 7 acres — worth 35 $

Beeswax South Hadley 100 lbs. 33 $

See Hadley 3.484.

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